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# The American Catholic Sociological Review

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JUNE 1952

# AMERICAN CATHOLIC SOCIOLOGICAL REVIEW

Official Publication of the American Catholic Sociological Society

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## THE PORTUGUESE MARITIME FISHERFOLK

Along the coast of Portugal the maritime fishermen and their families dwell in groups somewhat removed from those engaged in other occupations. Their customs and habits have long conserved for this distinct group a spirit of solidarity that has inspired their work and other activities. These fisherfolk are poorly educated and sensible to little else beyond the lure of the sea stretching out before their crude dwellings. The persistent themes which run through their every conversation are of the sea and of their constant struggle to wrest a livelihood from it. Fishing dominates the lives of all in the fishing community from childhood until death.

Considerable differences in the physical nature of the Portuguese fishing grounds, reaching from the Grand Banks off Newfoundland to the coast of West Africa, have resulted in significant variations in the methods of fishing. This is but one factor explaining the distinguishing peculiarities of the various fishing communities. Although no one knows with certainty, anthropologists indicate differences in the racial stocks that fathered these Portuguese fishermen, whose origins have been assigned alternately to Nordic peoples, Phoenicians, Greeks and Arabs.<sup>1</sup> A further distinguishing factor is the relative economic prosperity of the cod fishermen in strong contrast to the sardine fishermen, presently plagued by periodic crises of scarce fish and fluctuating markets. The government-sponsored emigration of fishermen to the African territories of Angola and Mozambique plus the political barriers which stemmed the former great migratory stream to Brazil likewise have affected the composition of the various Portuguese fishing communities.

Despite these differences, however, the character of the maritime fishermen is essentially the same: valiant and daring on the sea, defying Nature in her most destructive moods so as to make a living or save a life, but on land timid and submissive,

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<sup>1</sup> Captain Fonseca Cardoso, "*O Estudo Antropologico do Poveiro*," *Portugalia*, 1908, p. 535, and John Latouche (Oswald John Crawford), *Travels in Portugal* (London: Warwick House, 1875), p. 166.

considering the short time spent ashore as difficult and perplexing. The simple life of the maritime fishermen ashore is surprisingly different from that of other occupational groups in Portugal. Without an examination of the lives of this group, foreigners can hardly appreciate the unique role played by the fisherfolk in Portuguese national life.

### *Dwellings*

"They live close to the seashore in humble huts, smelling of sea and fish, echoing to the surf like cowries and more fit to store their nets than to serve as abodes."<sup>2</sup> Thus reads one description of the typical house of the fishermen. Despite the recent government-sponsored construction of sanitary, spacious houses in the fishermen's residence districts (*bairros*) in many coastal cities, many of the families still do not have adequate housing. Poorly ventilated and poorly lighted, without plumbing and frequently without electricity, two-room buildings often must serve the needs of eight or ten residents. However, in the larger fishing communities, such as Nazare, the average residence has six or seven rooms although utility equipment of any type is rare.

The building materials and architectural patterns used in constructing the fishermen's houses are generally well adapted to climatic conditions. In the Algarve of southern Portugal, with its hot Mediterranean summers, rude huts of cane and reed serve as temporary shelter for those engaged in the tuna fishing. In the cooler climate of northwestern Portugal, more substantial structures of stone or adobe predominate, both being covered with red-tile roofs. Adobe houses, however, are found on all sections of the Portuguese coast, their thick walls serving to keep out both the cold rain of winter and hot summer temperatures. Along the bay of Aveiro within easy access of the pine forests of Leiria many houses are built of pinewood boards.

A few houses of adobe and stone construction are of two stories. Regardless of the number of rooms, the house is served by only one door, which opens directly onto the street, and by a few windows, usually of reduced dimensions. Usually all fishermen's houses give faded evidence of former painting in soft shades of blue, rose or ochre; but whitewash is becoming a more common covering.

<sup>2</sup> *O Livro de Oiro das Conservas Portuguesas de Peixe* (Lisboa: Instituto Portugues de Conservas de Peixe, 1938), p. 17.

The improved economic condition of many Portuguese fisher-families has resulted in greatly modified and improved construction for many of their houses. Modern dwellings erected by the government-sponsored co-operative, *Casa dos Pescadores*, are of two types. In Peniche, Matozinhos and Nazare, for example, there are groups of one-story adobe houses, painted attractively in soft shades and topped with red-tile roofs. There are four rooms — kitchen, *sala* or living room and two bedrooms — plus a shower. In Caparica and some other fishing communities, the same number of rooms is available in two-story group dwellings.

It is the plan of the *Casa dos Pescadores* that the rental for these modern houses be within the financial grasp of the fishermen. In 1948, rent in Aveiro, Peniche and Matozinhos was at the low rate of \$.80 per month. The arrangement at Nazare in 1948 required the payment of \$1.60 per month with the title to the property passing to the renter at the end of 20 years. Renters of all such government-sponsored housing units are carefully selected by the Captain of the port, *de facto* head of the local *Casa dos Pescadores*, on the basis of the size of the applicant's family, condition of present dwelling, community opinion of the fishermen's attitude and aptitude, and similar factors.

These new *bairros* of fishermen's dwellings are all located within 10 minutes walking distance of the beach — approximately the maximum distance fishermen will carry their bulky, heavy equipment. Fishermen like to have their homes close to the seashore not only for the sake of convenience but also because of its emotional attraction. Non-availability of land suitable for large-scale housing construction has prevented most of the new houses from being located on the seafront of the community. Likewise, the granting of a definite tract of tax-free land to the fishermen for house construction by certain communities such as Vila do Conde is responsible for the concentration of the fisherfamilies away from the shore.

### *Family Life*

The family life of the Portuguese fishermen is primarily conditioned by the shortness of their stay in the home. Cod-fishermen may not see their wives and children for seven months at a stretch; coastal fishermen will remain on the sea for most of the day if weather and fishing conditions are satisfactory.

Every fisherman appears to find himself somewhat ill at ease on land, almost a misfit away from his own group. Possessing a simple intelligence, all too often he has come to distrust practically everyone and everything; for he is easily tricked. On land he knows only how to handle and repair his boats and gear; for this reason, it is the wife who directs the sale of the fish as well as all the affairs of the home.

The fisherman ashore follows the precepts of the constitutional monarchy: he reigns but does not rule. . . . It is the woman who attends the deliberations at the market and the well, who discusses home rights, who manages the house; and when words lead to blows, it is she who intervenes and decides the question. The fisherman ashore considers himself an exile; he accepts the shelter of the family roof, regards with indifference the quarrelling and the fighting, turns a deaf ear to the screeching of the women and becomes a man again, cursing, shouting and giving orders only when he treads the wet sand on the way back to his great friend and foe . . . the sea.

Ashore, although he has no privileges, he has no responsibility either. He does but follow the ancient usages, obey; and when old age immobilizes him and reduces him to forced idleness, he acts as the adviser and oracle, forecasts the weather, tells stories, smokes his pipe but refrains until death from interfering with the family affairs.<sup>3</sup>

#### *Childhood and Adolescence*

The fisherman's children play at fishing, seeking out the minnows trapped in the rocky crevices and hollows along the shore. There the most daring boys may borrow their mothers' wooden bread paddles and use them as imaginary fishing vessels, with arms serving as oars. Some lads make crude nets or net scoops for crab fishing or rudimentary gaffing sticks for catching the small octopi that are so common off rocky coasts. Even the smallest toddlers are often carried down to the shore in their father's arms for a frolic in the sand while he repairs boats or nets or merely chats with his companions if some unfavorable condition precludes fishing on that day. From early childhood, this constant acquaintance with the sea gives the fisherman's son that confidence that he must possess because of the nature of his future profession.

Although his vocational training thus commences at an early age, the fisherboy does not begin the compulsory six years of

<sup>3</sup> *Ibid.*, pp. 17-18.

formal schooling until he is at least seven years old. Since 14 years is the minimum age for a licensed fisherman or sailor in Portugal, the boy either attends the nearest elementary school or, if he displays ability and interest in his profession, the Captain of the Port may select him to attend one of the six rudimentary fishing schools. There, in addition to the usual primary instruction, he secures an elementary knowledge of seamanship and local fishing in such a way as to interest him in the fishing profession.<sup>4</sup>

Secondary education of fishermen's sons is confined to a select few. In rare instances, school officials may secure the necessary funds to permit boys of exceptional ability to take work at the *liceu* or high school in preparation for professional careers as lawyers, physicians or priests. It is the system of "elementary" and "professional" fishing schools created by the *Casa dos Pescadores* that provides most of the additional training. Exceptional graduates of the professional school, located in the Lisbon suburb of Pedroucos, now are receiving scholarships to the *Escola Nautica*, the Portuguese Merchant Marine Academy.

For the great majority of fisherboys, however, it is actual experience with their father's craft that develops them into fishermen. After completing their elementary education, they begin their careers by doing the hardest and lowliest work connected with fishing, such as the cabin boy's job on cod schooners. Gradually, as experience and ability increase, the youthful fisherman begins to be treated with more consideration by others of the group; finally, he is accepted as a full member of the fishing craft's crew and receives a full share of the profits accruing from the fishing expeditions.

This life is interrupted at 21, when every physically fit male Portuguese must begin 18 months of compulsory military service. Most of the fisherboys have a profound horror of this experience but there is no alternative. Actually the common qualities found in most fishermen, such as honesty and obedience, makes them rather good soldiers. But formerly the great lengths to which the entire fishing community would go in order to keep its eligible young men out of the service were excep-

<sup>4</sup> Few aspects of the fisherman's life have changed so completely within the past 15 years as this period of systematic education. One of the author's friends, the son of a fisherman and now first mate on a cod schooner, said that formerly 75 per cent of the fishermen of his community over 20 years of age were illiterate but only 33 per cent now cannot read and write.



tional. When it was legally permissible to purchase an exemption from service, fisherboys gladly would put themselves in debt for years in order to secure such an exemption. Often when the recruiting officers approached the fishing settlements, they would be met by a respectful group of elders while the young men were fleeing and hiding. When asked concerning certain fugitives from the roll call, these elders would ironically make statements such as: "Poor lad! He drowned at sea a year ago! What a pity that he cannot serve his king and his country!"<sup>5</sup>

### *Courtship and Marriage*

Usually courtship has begun before the period of military service but marriage seldom occurs before the couple have saved enough to set up housekeeping. The young people may meet after Mass or while the young men are taking their customary evening stroll through the community. Ordinarily, interested couples still are forced to limit their activities to evening conversations across the door or windowsill of the girl's house. It is a strict custom that the boy does not enter the house until he comes to ask her parents' permission for the marriage. In the past this was a very formal affair which included an inventory of the goods possessed by each of the interested parties as well as an examination of the professional skill of the prospective bridegroom. If all was satisfactory, the prerequisite permission was readily given.

Fisherboys seldom save their income before going off to military service. Just as seldom is it reportedly given to help meet the family expenses if the father is able-bodied. Once matrimony is a definite prospect, however, the future bridegroom turns over 25 per cent of his earnings to his betrothed so that she can secure the items necessary for the establishment of their home.

Following the Catholic regulation, the banns are proclaimed at the parish church on the three Sundays preceding the marriage; almost without exception the ceremony takes place in the church. His wedding is one of the few occasions in a fisherman's life when his poverty and laborious occupation can be forgotten temporarily in a few days of feasting and celebration.

<sup>5</sup> If the officials protested that the death was not registered in the parish, they were quietly told, "When we fishermen die, we don't die in the parish. We die in the sea." A. Santos Graca, *O Poveiro* (Povoa de Varzim, 1932), pp. 48-49.



It is common practice for the companions of the bridegroom to give him a farewell bachelor supper in the evening preceding the ceremony. Usually in the evening after the wedding comes the marriage feast, always a sumptuous repast which the bridal couple and all guests will long remember. The invited guests contribute the expenses of this banquet; the best man pays all the expenses of the ceremony itself; and the matron of honor buys the bridal trousseau.

After this feast the newlyweds usually retire to their house. Thus, their married life begins without a honeymoon; and the husband may have to awaken at cockcrow the next morning in order to support his new bride. Fishermen commonly marry when they are 24 but their wives may be as much as six years younger. The wife usually becomes pregnant at once. There is a large family if health permits, the result of a complete indifference to sexual abstinence, a strict observance of the Catholic prohibition of birth control and a very real fondness for the children.

The fisherman's wife's lot is not an easy one. She must care for her husband, bear, nurse and rear his children and maintain his house as best she can on the small and widely fluctuating income which she herself may secure from the retail sale of fish. She must also see to the spiritual and educational needs of all the family. Necessity forces her to be constantly alert to the use of new means of family income, such as renting the house to summer tourists or selling the provisions and souvenirs. Truly, it is the fisherman's spouse who directs all the financial transactions of the family. Her domain is the home where her word is law; her treasury is the husband's income, surrendered intact for her disposal. Even the fisherman's tobacco money is doled out by his wife!

Wives are prone to be overindulgent with their children, gladly handing over to them portions of their own share of the scanty supply of food. Nevertheless, the children of fishermen are taught their prayers, their virtues, their use of inherent abilities by their mothers. She instills in them a profound obedience to God and their parents which survives the passage of years. This is exemplified in Povoia de Varzim where unmarried fisherboys cannot smoke in front of their parents without first securing their father's permission. In Aveiro, when the family has jointly recited the customary prayer of grace after meals, the children ask the blessing of their parents. These

make the sign of the cross over the petitioners, praying "May the Lord bless you and bring you to Heaven."

### *Income of the Fisherfolk*

The income on which a Portuguese fisherman supports himself and his family varies considerably from place to place and year to year. This is a major factor in explaining the material poverty of the fisherfolk and its significance extends into the future because such a system of variable income is inherent in the fishing industry. Economic crises are frequent in the fishing industry because fish are largely a migratory resource and because their capture and sale depends not only upon the equipment and zeal of the fisherman but upon the weather, market conditions and other factors beyond his control. Thus, the income of the Portuguese fisherfolk, largely secured during the summer months when optimum fishing conditions for cod, sardine, tuna and other valuable species usually prevail, may be critically lowered and the dependent family welfare seriously endangered if there is interference of unfavorable factors, such as the absence of marketable fish in the commonly exploited fishing banks.

### *Income of Codfishermen*

The system of dividing the income received by each fishing vessel from the sale of marketed fish largely depends upon the type of fishing. The codfisherman aboard a schooner usually is paid a small basic wage plus a certain sum based upon the amount of fish caught by the individual during the summer "campaign." Before 1914, a codfisherman received approximately \$180 for the fishing season. In 1948, codfishermen received \$80-\$1,200. The most able and energetic men work frantically, overloading their dories and using every possible means of securing more fish. Economic pressure, nevertheless, is an even greater incentive. Most codfishermen spend the period between codfishing "campaigns" in fishing for demersal species. The joint annual income secured from both types of fishing may amount to as much as \$2,400, which is a considerable income in a country where the Prime Minister receives only twice that amount and a lieutenant-commander in the Navy only about \$1,700 per annum. Such a high income for a codfisherman is, however, strictly limited to a few individuals with exceptional luck, skill and endurance.

*Income of Sardine Fishermen*

Next in the hierarchy of Portuguese fishermen according to income are the sardine fishermen. On September 1, 1948, a basket of sardines sold for \$5.60 per 500 fish. With such prices prevailing, a single vessel could earn \$5,800 to \$6,800 in 15 days of good fishing. Since the auction price for sardines depends primarily upon the amount offered for sale, there is often a race of the vessels fishing in the same area since the first to land its catch is certain to secure a higher price.

In Peniche, the sum received at the auction of the catch is divided into 22 equal parts: five parts to the owner of the vessel, two parts for the "chief" and one part for each fisherman. With such an arrangement, it is possible for a fisherman to average around \$1,200-\$1,800 in the nine months of legal sardine fishing. With a double income accruing to those chiefs whose good judgment — and good luck — has resulted in abundant catches, it is no wonder that often they have become owners of fishing vessels. In all of the west coast fishing centers, one encounters these "self-made" men, some of them now owners of several vessels and regarded with great esteem by all other fishermen.

*Income of Other Fishermen*

Fishermen on all types of trawlers usually are paid a basic wage plus a share of the profits. All Portuguese fishermen questioned by the author stated that most men work diligently, chiefly because of this sharing in the profits. The owner commonly receives about 50 per cent of the profit of the catch as return on initial investment, for repair and purchase of nets and for the purchase of coal, fuel oil and other supplies. Individual ownership also prevails in the smaller craft employing both net and hook and line procedures. In Povoá de Varzim, 50 per cent of the income secured from the sale of the catch goes to the owners of the nets, 25 per cent to the owner of the vessel and the remainder is distributed among the fishermen. Under such conditions, the average annual income for the men fishing in the small boats is around \$200, barely enough to support a family in the most meagre manner.

*Non-fishing Sources of Income*

The fishing timetable is such that Portuguese fishermen can always set out after at least one species on any date of the year,

weather permitting. Therefore, the great variety of edible species available to the men has made it possible for fishing to occupy so much of their time that proficiency in any other line of skilled work is practically impossible. The lack of interest in other occupations, in turn, has tended to make most fishermen strangely indifferent to employment not connected with fishing even in periods of economic distress. The fact that the wife and not the husband handles the family income also may contribute to this indifference.

There are, nevertheless, groups of fishermen dwelling along the coast of West-central Portugal and the Algarve where the fertile soil has resulted in two occupations for them. The men own three to six acres of land, which they work during the afternoons in periods of good fishing and throughout the day if fishing conditions are unfavorable. Because of the production of much of their food, these families usually have an economic status superior to that of their neighbors who confine all of their labors to the sea.

Unlike the Breton fishermen who spend the winter months in a variety of land occupations, those Portuguese fishermen without farmland seldom labor in any other field of endeavor. It is true that when fishing is poor the fishermen of Portimao may find work in the shipyards, but this is not common in other shipbuilding centers. If driven by economic necessity, fishermen of such ports as Vila do Conde and Nazare go to the nearby pine forests to gather up branches to sell as firewood, also pine cones and needles to use in starting fires. These are sold in the taverns and groceries and yield the gatherer about \$.50 for 400 cones or \$.12 for 33 pounds of pine needles. Even this pitiful sum may not all be added to the fishermen's income; for if they go to a national forest, legally they should pay authorities eight per cent of what is received.

The women add their share to the family income. In Peniche and Vila do Conde are the only lace-making establishments in all of Portugal. In the former is a single school created and maintained by the *Casa dos Pescadores*, while there are three schools in Vila do Conde. More as reward for their efforts to learn this trade than as a payment for their labor, the fishermen's daughters who attend these schools receive \$.50 per day. As yet, however, there has been no development of any large-scale lace making industry in Portugal; and daughters of fishermen usually are obliged to seek work in fish canneries or domestic service.

Fishermen's wives do most of the work connected with the preparation and marketing of fish. Hundreds of women of Aveiro, Viana do Castelo and other cod-drying centers wash and salt the fish before it is dried. Many of them are employed in Setubal, Matozinhos and other cannery centers. Fisherwomen handle the retail sale of fresh fish in all of the smaller cities of coastal Portugal and are quite important in Lisbon and the larger cities as well. They also act as stevedores and porters. Along certain sandy stretches of the Portuguese coast, especially north of the Douro River, the wives, and occasionally all of the family, rake in the seaweed tossed up in stormy weather.<sup>6</sup> This is placed in great conical piles so that it may dry, after which it is sold as fertilizer to farmers.

Lately, the summer tourist trade has begun to frequent many of the fishing communities, taking advantage of the good swimming and fishing facilities. Such advantages plus easy access and a close location to densely populated Lisbon explains the coming of nearly 800 families to Ericeira each summer, actually doubling the usual population of that fishing port. Most of the tourists vacationing in any fishing port rent those dwellings of the fishermen that face the ocean or are close to it. During July, August and September, the fisherfolk of Nazare and other ports with large expanses of sandy beach rent dwellings for themselves in the cheaper rental areas of the interior of the community or on the outskirts. Such a maneuver may gain them from \$12-\$20 per summer. The tourist also contributes to the winter support of the fisherfolk by paying inflated prices for fresh fish at the auction and for such personal service as laundry. It must be remembered that it is the fisherman's wife who directs all of this organized acquisition of income from non-fishing sources.

### *Begging*

In time of acute economic distress, fishermen may be very hungry but they do not steal.<sup>7</sup> All of the valuable family possessions acquired in more prosperous times — fine clothing,

<sup>6</sup> The Captain of the Port of Viana do Castelo said that there are approximately 5,000 seaweed gatherers (*sargasseiros*) living along the section of the coast within his jurisdiction.

<sup>7</sup> Their honesty is attested by the police, clergy, Captains of the Port and non-fishing neighbors. There is no record of any fisherman of Pócoa de Varzim having been imprisoned for theft. Santos Graca, *op cit.*, p. 13.

good linen, gold earrings and other feminine jewelry, etc. — are pawned. Then, the fisherman must ask for credit from the grocers. This is usually given and maintained until such time as it is believed that the future income of the fisherman will not suffice both to maintain his family and to liquidate his debts. There remains only for the man to take up his staff and walk into the farming region. Knocking at the doors of the farmers, he attempts to beg sufficient food and alms to keep his family from starvation until good fishing again prevails. The good reputation of the fisherfolk usually secures for them this non-fishing income, used only to sustain them when their chosen occupation fails to provide an adequate return.

*Relation of the Fisherfolk to Those outside the  
Fishing Community*

Until recently, the remoteness of the Portuguese fisherfolk from the other inhabitants of the coastal towns has been both physical and social.<sup>8</sup> The usual location of their houses in a settlement or "community" adjacent to the waterfront resulted in isolation from close personal contact with neighbors engaged in other occupations. The economic self-sufficiency of this community within a community was real. Even to this day, fisherfolk are suspicious of strangers and rarely talk with anyone outside of their group.<sup>9</sup> The only outsider accorded a welcome entry into their midst is the parish priest; and occasionally he, too, meets with open hostility because of a disagreement with someone in the fishing group.

*Retail Purchases*

Today, the relationship of the fisherfolk to those outside of the group is much improved because of the breakdown of the family as a self-sufficient economic unit. No longer do the women weave their own cloth; ready-made clothing, including even the typical woolen sweaters and tassel caps, is available in

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<sup>8</sup> The fisherfolk of the Azores still live somewhat apart. They have distinctive clothing and are distinguished even by their speech, with its guttural accent and a characteristic hoarseness said to be produced by the caprices of the weather.

<sup>9</sup> Formerly any girl who was brazen enough to speak to strangers was looked upon with scorn by all in the fishing community. Strangers found their requests for any sort of information completely ignored by all except the elders of the group.



the stores and is purchased by an increasing number of fisherfolk. Shirtmaking, by using the rich variety of woolen plaids in bright colors so much esteemed by the men, is the only example of household preparation of clothing still common in Portugal — and this is restricted largely to the fishing villages of the central coastal sector. Quilting and the crocheting of fine bed linens are almost a lost art among the fisherwives because of the prevalence of cheap manufactured items in village stores. However, the decline of such traditional dependence upon sewing for production of many household needs has been typical of most Portuguese communities, regardless of the occupational group.

Merchants offering a variety of other items are increasingly patronized by fisherfolk. Dishes and all items of furniture and hardware must be purchased. Most of the food and drink is purchased, although usually the fishermen patronize shops owned by invalided fishermen or the widows of fishermen. The tavern is a thoroughly masculine stronghold where the men spend their evenings in a club-like atmosphere, playing cards, swapping sea yarns but actually drinking very little. The fisherfolk are also avid moviegoers and join their fellow citizens in other occupations to watch the usual Hollywood production with what appears to be interested incomprehension.

Luxury goods, especially golden earrings and fine lace scarves, are purchased by the fishermen in astounding quantities after a profitable fishing season. They are firm supporters of the maxim, "A sweet life while it lasts." It is evident, then, that bad weather or poor catches bring in their wake a financial crisis which may begin among the fisherfolk but rapidly engulfs the entire population of the fishing village.

#### *Securing Fishing Vessels and Gear*

The declining importance of the family and the fishing community in the production of most of the basic needs of the fisherfolk is especially important with respect to the supplying of the vessels and gear that are the tools of this economic activity. The development of trawling and other mechanized methods of fishing has been accompanied by a steady development of those industries which supply the equipment to the men and a corresponding decrease in the home production of nets and other gear.

Foreign manufacture of the thread for fish nets is generally



cheaper than similar production in Portugal using cotton and sisal fibers from its African territories. Most Portuguese factories, therefore, manufacture fish nets from imported thread. This has become highly profitable, for in 1948 a drift net re-tailed at \$16,000. At the present time, only the smaller nets are yet made by hand in the homes of those who will use them; but all of these nets are repaired by hand. This work is done both by the fishermen and their wives.

The construction of fishing vessels is an economic activity truly satellite to the fishing industry. Even the smaller fishing ports possess shipyards which provide for local needs and seldom does a fisherman from one port purchase a vessel constructed elsewhere. Today almost all fishing vessels used by the Portuguese maritime fishermen are of national construction, including the large trawlers and schooners. However, because of the absence of a national iron and steel industry, such equipment as well as all motors must be imported.

RICHARD J. HOUK

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*Comments by Sylvester A. Sieber, S.V.D., Loyola University, Chicago.* For almost a century social scientists have been attempting to categorize communities into polar dichotomies of contrasting ways of life. Off-hand there come to mind the sacred and secular concepts of Durkheim, the *societas* and *civitas* of Morgan, the familial and political societies of Henry Maine, and more recently, the *Gemeinschaft* and *Gesellschaft* antitheses of Tönnies. This approach reached a climax in the studies of Redfield and his associates in Mexico and other Middle American countries. Doubts have arisen, however, as to the validity of the polar *Folk Society* concept especially since one example after another turned up without some of the traits (homogeneity, isolation, self-sufficiency, stability, and sacredness) that are supposed to characterize such communities. At present there seems to be a general consensus among social scientists that more examples are needed for comparative purposes.

This brief description by Richard Houk is a welcome addition to the growing list of Folk Societies. This group of fisher folk shows many of the characteristics of the *typical Folk Society*. It might be well to enumerate them: the spirit of solidarity, lack of sophistication, high degree of illiteracy, isolationist outlook, antagonism to outsiders, strong family controls and unity, vigor of religious life and sacred sanctions, parental respect, economic autarchy. There can be no doubt that the physical isolation of this group has encouraged the attitudes of social isolation.

It would be of great interest to learn whether the trends away from isolation and homogeneity as indicated toward the end of Houk's article will continue in that direction, or whether the *Gemeinschaft* character of

this Portuguese fisher folk society will check this development. Trade relations with outsiders, tourist contacts, diversity of occupation (tilling of the soil by some), supplying of needs from outside sources (nets), outside work (shipyards), increase in educational opportunities, and other beginnings along such lines are bound to have some effect. As Redfield did in Guatemala, Houk should at some later time, return to observe what changes shall have occurred among these Folk communities, after five, ten or more years. Only by such actual observation of cultural change can we test these polar concepts contrasting the isolated, homogeneous, non-secularized, self-sufficient folk communities with the urban, industrialized, secular, and heterogeneous communities we know so well.

This all-too-brief description when projected into this larger focus of sociological and social-anthropological research arouses our interest and prompts us to urge the author to pen a more comprehensive description as well as, if possible some day, to make a diachronic study.

## SOCIOLOGY IN THE PROGRAM OF THE CATHOLIC GENERAL COLLEGE\*

Whenever one attempts to discuss the program of the modern American college, even a single phase of it, he is found with the task of defining his terms. We have abandoned the phrase "Liberal Arts" because five years of wrangling on the part of the members of the executive committee of the College and University Section of the National Catholic Educational Association has shown how futile it is to try to come to a common understanding of the true meaning of the term. We have instead used the expression "Catholic General College" because it is broad and embraces all so-called senior colleges, post-high school institutions, offering a four-year program leading to a bachelor degree under Catholic auspices and not pretending to train directly for any of the professions. All these colleges, moreover, profess to teach their students how to lead a worthy Christian and a cultural life, and indeed, if they do not this (and some of them unfortunately do not), they are really not Catholic colleges at all. If, moreover, they are successful in attaining this general aim and at the same time are able to introduce into the curriculum subjects of an *ad hoc* nature such as certain courses in business, home economics, library science, and others, they are still good Catholic General Colleges. Furthermore, we would be willing to call them worthy Colleges of Liberal Arts. All this is certainly simplifying the perplexing problem of terminology with reference to the modern American Catholic College, but if anyone wishes an explanation of any point which I have made in this connection, I shall be happy to do so in the discussion to follow, as time will allow.

We have said that unfortunately some Catholic colleges do not succeed in achieving what they are morally bound to achieve as Catholic colleges. Here again we face a difficult task of explanation, but we shall attempt very briefly to explain what we mean.

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\* Paper read at the Thirteenth Annual Convention of the American Catholic Sociological Society, The Catholic University of America, Washington, D. C.

Some Catholic college administrators are too prone to follow educational principles of our non-Catholic brethren, and not always of the more enlightened among them, in their efforts to obtain more students and to develop institutions constantly expanding in physical features. In doing this they are entirely too ready to break away from their Catholic moorings. It is very difficult for us to see how they can do this, since we have every reason to believe that they have a genuine understanding and appreciation of traditional Catholic general higher education. The so-called "elective system," although followed only in part but with little discrimination, has led to the downfall of many Catholic colleges as Catholic colleges. Likewise the introduction of *ad hoc* courses into various programs of study in such numbers that the professed purpose of a Catholic college is obscured, has contributed heavily to this same end.

Yet eventually all Catholic colleges have suffered to some extent, either directly or indirectly, from the "elective system" and its attendant evils. I refer specifically to the common practice of determining whether or not a student deserves a degree by adding up the so-called "credits" or "points" earned by the student in a combination of more or less related or distinct courses. If the total amounts to 120 or more, the institutions automatically grant the baccalaureate degree. The zest with which students pursue not learning but "credits" is an acute disease of our generation, to which the late Monsignor Edward A. Pace used to refer as "credititis." The program of the great majority of colleges today is not a unit bound together by a pervading philosophy and theology, with all the teachers and students participating in the program conscious of the common end of their combined efforts, but a largely heterogeneous collection of separate and distinct compartments of learning with each teacher thinking primarily of the purely intellectual or academic phase of his own subject alone, and the student expecting nothing more than this from each course and its teacher. Any consciousness of a relationship between a course and the total program has been essentially lost. The elective system, even though it has been tempered by so-called required and restricted elective courses, has torn the unified traditional college program limb from limb. Indeed the time was ripe for this to happen in the non-Catholic academic world, since theology as the binding force in all educational as well as spiritual development has long since disappeared, and there was nothing and

there can be nothing to take its place. Catholic educators, however, were not obliged to follow their non-Catholic brethren in this horrible academic aberration. Whatever the reasons for this unfortunate step, the fact remains that our Catholic college programs of study today are likewise a collection of loosely related courses, with philosophy, and still less theology, playing little or no part in binding them together and performing practically nothing of the important task of integration.

Some of our non-Catholic fellow educators, notably Robert Hutchins, have noted the importance of theology, in some phase or another, as a binding force for obtaining the united effort necessary to achieve the end of a general college education. Many educators today talk on integration, integration within a single field of study, and integration of an entire program. For Catholics integration of the courses of a curriculum so as to give unity to the program of studies takes on a special meaning. This meaning is just as important for non-Catholics but since they will not admit theology and philosophy to preferred places in the college program and in some instances refuse to admit them to the curriculum at all, we must pass them by. Efforts to bring in other subjects for these preferred places, even democracy, are too absurd even to recognize. Catholic educators, however, while loudly proclaiming the importance of theology and philosophy in Catholic higher education, have all too often just drifted along, imitating their non-Catholic neighbors, and trusting to a few desultory courses in so-called religious education and the general atmosphere of their institutions to provide that element which would justify their being called Catholic. Sometimes they have become so ludicrous, were it not so tragic, as to cause our non-sectarian educators to laugh, Robert Hutchins doing so publicly before a gathering of Catholic college educators. The situation is now truly serious. Our colleges are turning out entirely too many graduates who, while in most instances of great zeal and good will, do not know the intellectual reasons for the faith which they hold, and who are poorly trained, assuming that they have the factual theological knowledge, in the application of this knowledge to new and old situations.

A tremendous task lies before our Catholic college administrators. It is their job to reorganize the curricula of their institutions so that emphasis is placed on studying subject matter and on training the intellect and the spirit, not on accumu-

lating credits. Such a program must be centered about a group of basic and unifying subjects; namely, theology, philosophy, and history, but especially theology. Especially in theology should great emphasis be placed on the method of approaching and solving problems. Personally, if I had my way (and you cannot accuse me of being a member of the Order of Preachers), it would be the method of the *Summa Theologica* of St. Thomas Aquinas, and it would be so instilled in the minds of our Catholic youth that its application would become instinctive with them, a *habitus*, as St. Thomas himself would call it. I would start at it from the very first, even if progress, due to a lack of background knowledge, were reduced to a slow level. Yet under the direction of good teachers this crawl would pick up speed and by the time of graduation even the slowest would have profited tremendously by the training, would have acquired an appreciable amount of the *habitus*.

The over-all problem of the curriculum of the Catholic General College belongs primarily to the administrators of these institutions. They must give organization and direction to the entire educative process, placing emphasis where it belongs, and seeing that it functions as a unit and that theology, philosophy, and history pervade all. To do their job thoroughly, however, they must depend on the individual departments of their colleges to give their respective courses with a solid background of Catholic history, philosophy, and theology. I again emphasize theology and its method of thinking. Sociology shares this problem along with all other departments, but perhaps I should say more than all the rest, since we have an extremely important matter of human relationship. The spread of secularism among our college-trained people (and I do not exclude the clergy and the religious in general) can be stopped or at least checked in no other way. The same problems face the Church in every land of the world today. The mayor of a large city in Germany was in my office only recently to talk over plans, already rather well advanced, to open a Catholic University of Germany for this very purpose, to check secularism among the so-called Catholic intelligentsia of his country and to provide sound energetic Catholic leaders. Even Great Britain faces the same problem, made more acute by Newman's failure to develop a Catholic University in England and by the ensuing conviction of so many Catholic Britishers that they are different from other Catholics and are better off attending the British secular



institutions of higher education. I am shocked, and I am sure that all of you have been likewise, at the presentation on the public platform, radio, and television of professedly outstanding Catholic leaders and educators who not only exhibit an abysmal lack of knowledge of Catholic education but display an astounding degree of downright secularism.

As we have already intimated, the cure of our ills can come only from a proper reform of the curriculum of the Catholic General College with emphasis on history, philosophy, but especially theology. For quite obvious reasons this job cannot be done well in the graduate schools, not to mention the secondary schools. Sociology as its contribution to this vital reform must integrate all its teaching with the often called "core" subjects, and it must teach the approach to the solution of sociological problems through the theological method. Sociology is often said to be a comparatively new field of study in the college curriculum, although it is in fact as old as human relations themselves, but in this particular respect of integration with theology, it is at least on the same level with all other subjects, if it does not have even greater responsibility to make its contribution. In the process of its instruction it clearly touches more actual life situations than any other field of study. Long established departments of learning, if they had ever made any progress in this indispensable matter of integration, have since lost it all. Catholic college administrators hire non-Catholic and Catholics alike apparently unconscious of the existence of the problem. Not many years ago I invited the Head of the Department of Biology in a prominent Catholic university to discuss this subject as it concerned his field at one of my workshops. His reply was that he felt incapable of doing it (in spite of the fact that he had completed most of the seminary program before he decided to withdraw from candidacy for the priesthood), and he added that in any case he was concerned with the science of biology, and science is truth which is the same in all colleges, Catholic and non-Catholic. The obvious answer, which I gave, was that to be sure true science is the same everywhere, but the method of teaching true science or any other subject in a Catholic college must differ radically from that employed in corresponding non-Catholic institutions. Otherwise, Catholic colleges and universities should close up for they have no reason for existing, since they would be hardly more than non-sectarian colleges with good Newman clubs.



A good Catholic sociologist and a friend of mine, when he heard that I was to deliver this paper before you, said: "I regard sociology as an empirical social science. A fair number of your hearers, probably a great majority, are likely to think of it as a 'Catholic sociology' which applies ethical or theological principles to social problems." Personally, I cannot see any conflict here any more than I could between the biologist whom I mentioned and myself. It seems to me that sociology, like any other subject of the curriculum, should be treated as an empirical science but by a teacher who will be aware of all the theological and philosophical implications involved, and will be able to bring them out clearly. When a point is reached in the discussion of sociological problems where it may be desirable to offer solutions to the difficulties, these solutions must, of course, be founded upon sound Catholic principles. At the same time the teacher in whatever field must be careful not to allow himself to become only a teacher of theology and philosophy rather than the teacher of the subject to which he has been assigned. Sociologists have probably the greatest opportunity within their course-offerings alone to develop Catholic integration and by the same token they stand in greater danger of seeing their courses become more theological and philosophical than sociological. We have long believed that the most practical means for accomplishing this job quickly would be to publish textbooks, at least for the more fundamental courses, which could serve as "blueprints" for the teaching of sociology with the required integration, until such time as the Catholic General College can turn out graduates with the ability to make the theological integration necessary in whatever fields of endeavor they may enter. At present we are in a kind of vicious circle. Some of our Catholic educators are very much concerned about the curriculum of the college, but they know what they must meet and seem to be on the right track. Yet they cannot get teachers trained to make the integration, especially in social sciences, so necessary for the revised program. Perhaps the textbook idea would break the vicious circle, and pull us out of the tail spin in which we find ourselves.

The second part of my paper I approach with a great deal of trepidation, because there is probably no one in this audience who does not know more than I do about what I am going to discuss.

Exclusive of history, sociology is admittedly the most com-

prehensive of the social sciences. Because of its history and character, the teaching of sociology in a Catholic college should have certain distinctive features which are more immediately evident than is true of economics or even of politics. For the student who will concentrate in sociology, I know of no better plan for the attainment of the desired training as I have described it above than that devised here at the Catholic University of America. First of all the so-called "program of concentration" is a device well calculated to draw the attention of both teacher and student away from superficialities such as "credits" and to focus it upon the fundamentals of subject matter and total final effect. Please bear in mind that in spite of its name, this program is not one of narrow specialization regardless of what certain critics who do not understand it would imply. It has a base of broad training in the first two years, and the cultural effect of depth in the last two years, which properly conceived and executed contributes breadth also to the final product. The apparent paradox of breadth accompanying obvious depth is achieved by stressing throughout the upper division program the history, philosophy, and above all the theology of these subjects. As long as this is done, sociology, by reason of the varied nature of its subject matter so closely related to daily life and living, is prepared to make a tremendous contribution to the program of the Catholic General College or the Catholic College of Liberal Arts, if you prefer so to designate it.

In this connection my sociological friend says: "Knowledge of the concepts of sociology can contribute to increased understanding of other fields. Awareness of 'the sociological dimension' of human acts is still relatively recent and undeveloped, though such awareness has always existed to some extent in folk knowledge and in advanced philosophical theory. The 'sociological' movement in American literature undoubtedly went to extremes but it did point up some problems which had been relatively neglected. Social psychology has developed into a broad field. The teaching of any linguistic field should certainly be enhanced by an appreciation of such concepts as culture, society, groups, role, etc. If I may be impertinent, the philosophers could profit considerably by pondering some of the problems which familiarity with sociological theory would raise, though few of them have made important contributions along these lines."

But let us go on with greater detail into this college program

with sociology as the subject of concentration. The Department of Sociology lists among its chief objective for concentrators the following:

(1) Through his program of concentration the concentrator should acquire an appreciation of what is involved in the mastery of the field.

(2) He should come to see the science of sociology itself in historical perspective and especially in the perspective of the history of social thought.

(3) He should have some acquaintance with the auxiliary sciences of anthropology, economics, history, psychology, and politics, and understanding of their relations with sociology.

(4) More important still, he must understand the ethical, philosophical, and the theological significance of the data with which sociological analysis is concerned.

(5) Since the Church, especially in the encyclical letters of recent Popes, has outlined a program of social reconstruction, Catholic students of social science must acquire a reasonably complete knowledge of this program and of the relevance of their specialized disciplines to its formulation and implementation.

(6) At the conclusion of his program for concentration in sociology, a student should give evidence of proficiency in delimiting the sociological aspects of both theoretical and practical problems, and in pursuing the relations of these sociological aspects to their ultimate ends.

The first two years of the college program in preparation for concentration in sociology offers a two-semester course in Introductory Sociology, and a two-semester course in Mathematics, Differential and Integral Calculus.

In the junior year, the concentrator must take the reading list course. He must also take two courses in sociology, one in Sociological Theory, a basic systematic presentation of the subject, and any other course in the field of sociology. In his senior year he enters the Coordinating Seminar, under which he is required to take at least the History of Social Thought and the Introduction to Statistical Analysis. He must also take another course in sociology selected with the advice of his adviser from among the following: Social Aspects of Personality, Sociology of the Family, Rural-Urban Sociology, Juvenile Delinquency, Population, Social Legislation, Moral Principles in Catholic Social Teaching, and Sociological Content of the En-

cyclicals. The reason for requiring the courses in Mathematics is full of wisdom. The Department of Sociology wishes its concentrators to have a first hand knowledge of the theory of statistics, its precise value and its limitations, and not be restricted to the blind and mechanical application of formulas.

Since in all programs of concentration the Reading List course of the junior year and the Coordinating Seminar of the senior year are pivoted, we should examine them a little more closely. The Reading List is centered around sociological theory. The required and suggested readings include three kinds: 1) important theoretical works dealing among other things with the development of concepts; 2) reports of specialized research which furnish the student definite illustrations of scientific investigation and thus serve to develop an appreciation of method and an understanding of relation between research finding and theory; 3) works which stimulate the development of critical ability and assist the student in integrating his knowledge by clarifying the relation of sociological to philosophical, theological and practical problems. The Coordinating Seminar is concerned in the first semester with special readings selected primarily to assist students in their comparative analysis of theoretical schools.

The meetings of the Reading List class and of the Coordinating Seminar occur once or twice a week and are devoted almost entirely to discussion. The preparation for the discussion may consist in the reading of one assigned book by the whole group, or in the reading of different works by the individual members of the class on the common subject, or in readings chosen from a list of suggested titles on a problem selected for discussion. The actual discussion arises from the oral reports made by the members of the group, and it is developed in terms of the specific objectives of the given assignment or of the problems arising from the reading of the reports themselves.

In the second semester of the junior year the concentrators are assigned individual problems with suggested readings. Under the guidance of the adviser, each student compiles a bibliography on his problem, prepares a paper, and presents it before the group. This procedure is intended to test the students' ability to study independently, his theoretical insight, and his skill at research in the best sense. Short written assignments are also given chiefly as aids to discussion. The longer type of essay or paper is provided for but not especially en-

couraged. At the end of the senior year, the concentrator is examined for his knowledge of the entire field of sociology, that is, factual information and more important ability to think within the field. This so-called "comprehensive" examination must be composed with great care so as to contribute a final and climactic intellectual experience to the student's formal training. Through this comprehensive examination the student should enjoy the experience of finding that he has a rather good factual knowledge of a vast field of learning but much more important that he can move around in it easily and be intelligently articulate about many of its great problems.

Such a program with concentration in sociology, when properly carried out in the hands of competent teachers can hold its place high among similar programs with concentration in other fields as offered by the General College. A liberal education can be achieved just as well as by considering literature, English or foreign language, in our opinion. Indeed, our Catholic colleges are in duty bound, the present generation being what it is, to give Catholic youth an opportunity so to obtain its liberal education, if it so desires.

A much greater difficulty, however, seems to face the Catholic educator when he tries to determine how much and exactly what instruction in sociology and the social sciences generally should be offered and even prescribed for the student who will concentrate in a field other than sociology. On this point I have no scientific studies or statistics to work from but must depend on a wide and long experience in examining American colleges of all kinds and in helping many of them solve their peculiar difficulties. So you must be cautious in appraising the remarks I am about to make. I may have been erroneously impressed by my experience.

First of all we must recognize the fact that the modern college administrator is faced with the difficulty of being more or less compelled to put more courses and subjects into the college curriculum than the pattern of four years will permit. Every field of study with its various major sub-divisions can marshal strong arguments for being included in any college program. The oft-repeated statement, "Every educated Catholic ought to know something about this subject," can be applied to fields of study without end. But the college program by long tradition and common practice consists of a four year or eight semester plan and I doubt very much that with modern life

being what it is the general public will tolerate any extension of that period. We all must remember also that a good college training is considerably more than just an accumulation of facts. Indeed, if it were nothing else, then promoters of sets of books professing to contain a college education within their covers for anyone who would absorb it would put the American college out of business. We have to think of the basic facts, to be sure, and to deal with them, but over and above these we must be mindful of the intellectual and spiritual experience which is to be gained by thinking within the field, learning its problems and at least making an effort to help solve them. Every field of study worthy of the name has something of this nature similar to that of every other field and yet, something also, characteristic of itself, and it is an accumulation of such experiences that makes a person mature intellectually, and gives him a liberal education and the qualities of real leadership. Sociology and all the social sciences have their contribution to make in the way of a characteristic intellectual and spiritual experience to the sum total of such training as will mark the educated Catholic and the sound Catholic leader. No student enrolled in a Catholic General College should be deprived of this portion of his training. But the great problem is just what should the general requirement in sociology be for all students? What should be exacted of every Catholic college student, bearing in mind the rightful demand of all the other subjects and the unified nature of the whole curriculum? I wish that I could give you the exact answer, but I do not think as a non-sociologist I should even attempt it. I do know, however, that the question must be faced and answered, the sooner the better for the Catholic General College and for the Church and her people.

Some of you may be asking yourselves, "I wonder what conditions in this respect are at present?" I haven't any facts to quote from scientific studies, but yet I feel safe in assuring you that they are very bad. A Catholic theological seminary not very far from here recently applied to the state legislature for a charter to grant the degree of bachelor of arts. This charter was refused on the ground that the degree of bachelor of arts implied a liberal education, and no one could get a liberal education without a certain amount of social studies, and of sociology in particular. I assure you that this decision came as a distinct surprise to the authorities of the seminary who already had a program of studies heavily laden with Latin and



some Greek, and who had gone to great length to establish extensive laboratories for the natural sciences, little dreaming that there would be a demand for some sociology. I feel sure, moreover, that few theological seminaries are offering sociology as such. I mean courses from the strict sociological point of view and given by someone trained specifically in that field. Probably most Catholic General Colleges offer some sociology in the strict sense of the term, but the number that do not offer any at all might well surprise you. The number of Catholic General Colleges that do not prescribe any sociology for all its students, I am confident, is very great. But the college administrator is not entirely to blame. At least he deserves our sympathy. How is he going to insert some prescribed sociology, and in addition certain required courses in economics and political science, in a curriculum already breaking out at the seams?

In one of my recent workshops on the curriculum of the Catholic college the following conclusion was reached in the "Seminar on Integrating the Social Sciences." "First it was unanimously agreed that a course in Christian principles should be made a requisite for all freshman college students. This course, which might be called *Social Principles*, *Social Ethics*, *Social Reconstruction*, etc., should be fundamentally Christian, stressing the social doctrine of the Church, with lesser emphasis on the principles of philosophical ethics for which the young students are not prepared. It should include enough descriptive material to provide enough elementary knowledge of actual facts to carry over effectively into future social studies and social life. Such a course should be taught preferably by a member of the social science division or department, though the teacher must be well versed in the theological and philosophical doctrines related to his own field. At least four semester hours should be required for it, and six hours would not prove excessive. It is not meant to replace any part of the religion course or of philosophical ethics, but it should serve as an introductory course with a view to integration with the students' formal studies and personal reading and experience."

The ideas displayed in this expression of opinion are logical and sound, but here we have a typical and common difficulty. Representatives of an important field of study put forth its claim for a place in the curriculum very reasonably, but without any thought of the curriculum as a whole. Is neither economics nor political science to be required of everyone to some extent?



Of course, it is assumed that a great deal of history will be demanded of all students. And if we go through all the subjects that have a rightful claim to being prescribed in the curriculum we will find ourselves with a tremendous array. I have already said that I myself have no solution to the problem, but I venture to say that perhaps the best approach would be through a common course in the lower division of three hours a week for a full academic year, in which the content of all the social sciences, exclusive of history (which by its very nature should be left by itself), regarded as essential for an educated Catholic, would be included. I have already advised such a course for high school as for college, and I believe that if two such textbooks could be devised, one supplementary to the other, a great deal of duplication of content, which certainly exists at present, would be avoided, and room for such instruction could be found in the curriculum without much difficulty. It seems to me that such textbooks could be arranged, and, at least on the college level, should include instruction in the sociological approach to problems as well as in the specific content information desired. Naturally, such textbooks would fail without adequately trained teachers capable of supplementing them with the all important library work and interpretative discussion. Here we are back to the old problem, that of training prospective teachers of all subjects with the good general education and with specific instruction in the subject matter which they intend to teach. The general education especially through its training in theology, philosophy, and history will give the background necessary for integration. The specific courses in sociology taught by well-trained teachers will furnish the material to be integrated. One of your outstanding leaders in the field of sociology wrote me recently: "Are all faculty members convinced about the desirability of integration? If not, what are some of the practical means of convincing them?" I do not see how any Catholic teacher can doubt the desirability of integration with philosophy and theology. Without it, you cannot justify the Catholic college, and a so-called non-sectarian institution of higher education with a Newman club or similar organization will serve just as well.

The seminar referred to above, as well as my sociological friend, speak of the possibility of developing the integration of sociology with extra-curricular affairs as a practical means of getting sociological principles and methods of thinking and acting into the minds of our students. In this vein they speak

of the need of establishing or of improving the college community. They speak of the expression "college community" as carrying a broader meaning than "student community" including faculty members, the administration, and the entire life of the college. "The social, the economic, and, in a sense, the practical life of the campus might bring students and faculty together in charity, fairness and cooperative effort." Of course, all this can be carried far beyond the confines of the college campus, and while it has much to commend it, it has its dangers also, particularly in the hands of immature persons. Most of this phase of the method of putting sociology and its principles of thinking and acting to work needs much more exploration than we can give it here.

We would then sum up our observation on "Sociology in the Program of the Catholic General College" by saying that first of all sociology and any other subject for that matter can contribute little of a Catholic nature to the curriculum unless it can presuppose a good training in the liberal arts, that is, centered around the key subjects of theology, philosophy, and history, on the part of the people who are going to teach it. This, moreover, is the fundamental job of the Catholic General College, which unfortunately has fallen far behind a satisfactory achievement in this respect. However, granted such teachers, sociology is ready to offer its factual knowledge as well as the much more important sociological techniques of thinking in all fields of learning where problems will so often touch upon some phase of life and human relations in general. When the student elects to concentrate in sociology, there is no difficulty in imparting all this, but when the student is concerned with another subject as his field of concentration, the problem of transmitting sufficient factual knowledge and the experience of almost instinctively applying this knowledge is difficult indeed. I am strongly of the opinion that, if sociologists would think of this problem in terms of the entire curriculum and would work out a practical solution somewhat as I have indicated above, college administrators would at least try out the plan. I do not think that you have to sell the idea of sociology as a necessary part of a Catholic's training for life to the great majority of the college authorities. Finally, sociology can play a very important part in the daily life of the college or of the community by teaching the student how to apply its principles to actual living in whatever environment he may find himself. ROY J. DEFERRARI.  
*The Catholic University of America, Washington, D.C.*

## NEWS OF SOCIOLOGICAL INTEREST

*Duquesne University.* The Sociology Department is offering courses leading to a B.A. and M.A. in sociology. Summer work is also offered on the graduate and undergraduate level. Research assistantships with a stipend of \$1200 a year and exemption from the payment of tuition fees are available. There are also employment opportunities in local agencies enabling the student to pay for his tuition, room and board.

The following staff members constitute the department: Rev. Francis R. Duffy, C.S.Sp., head of the department (Pittsburgh), Chester A. Jurczak (Fordham), Maurice P. Schulte (Pittsburgh), Jack Curtis (Stanford), J. William McGowan (Notre Dame), Robert Carver (Pittsburgh), and Frederick L. McClure (Duquesne).

Professor Jurczak is doing research on the nature of the concept of culture — its developments, inter-relation and role in the social structure. Professor Curtis is working on a textbook in social psychology. He is also a contributor with chapters on Durkheim and Tarde to Mihanovich's *Social Theorists*. Professor Schulte was a chairman of a six-week radio discussion series on City Planning in which a number of academic people from local universities and colleges, business leaders and city officials participated. Father Duffy is working on the social thought of Monsignor Kerby.

The Christian Social Philosophy department offering courses leading to B.A. and M.A. degrees has the following staff members: Henry C. McGinnis (Duquesne), Rev. Stephen C. Gulovich (Angelicum, Rome), A. John Goetz (Fribourg), Chester A. Jurczak (Fordham) and Norman Mulgrave (Duquesne).

Courses dealing with the philosophical, political and economic aspects of Communism are offered at the Institute on Communism organized by Rev. John R. Schlicht, C.S.Sp.

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*University of Detroit.* A new program of studies in American Civilization is being introduced in the College of Arts and Science. Rev. Leo J. Martin, S.J., has been appointed a member of the committee that will administer this program.

A number of graduate courses are now being offered by the Department of Sociology.

Dr. Jerome J. Rozycki has been requisitioned from the University of Detroit for a special science investigation by the Federal Government to last perhaps a year.

Rev. J. E. Coogan, S.J., of the University of Detroit, published in the March-April issue of *Federal Probation* a rejoinder to the complaint of the University of Michigan Professor Lowell J. Carr (*Delinquency Control*, revised ed., Harper, 1950) that the general public is unwilling to follow the lead of the "experts" in delinquency prevention. Father Coogan documents his explanation that the "experts" alienate the public through their slight appreciation of religion and supernatural morality. Father Coogan also has an article appearing in the June number of *The Survey*, critical of eugenic sterilization, and of the Justice Holmes decision declaring it

constitutional just twenty-five years ago. *The Survey* tried for several months to get some friend of sterilization to defend it in a companion article.

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*University of Dayton.* At the Twentieth Annual Convention of the National Catholic Family Life Conference held in the Deshler-Wallick Hotel, Columbus, Ohio, March 24-26, Dr. Edward A. Huth, Head of the Department of Sociology, University of Dayton, served as chairman of the session on Popular Marriage Forums. The convention had for its theme, "The Home, a Church in Miniature."

The address, "The Content of the College Family Course," which Dr. Edward A. Huth delivered at the Seventeenth Annual Convention of the National Catholic Family Life Conference in San Francisco, in March 1949, has been published recently by the Family Life Bureau of the N.C.W.C. in a booklet entitled: *Preparation for Marriage and Family Living*.

On Friday, April 4, the Ohio Council on Family Relations held a one day meeting at the Dayton Y.M.C.A. Dr. Edward A. Huth served as moderator of a panel with Dr. Karl Hertz, Chairman of the Department of Sociology, Capital University, Columbus, Ohio, and Dr. Carl Nissen, Department of Sociology, The Ohio State University, which discussed the subject: "Husband-Wife Relationships."

As a member of the Educational Commission of The National Conference of Christians and Jews, Dr. Huth is serving as moderator for a series of twelve weekly broadcasts. The series, Operation Brotherhood, began on April 2 and will extend to June 18, inclusive.

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*Convent Station, N. J.* The College of St. Elizabeth announces the appointment of its first Negro professor, Mr. Percy H. Steele, who will teach a course in the Field of Social Work in 1952-53.

Twenty students in sociology aided the Morristown Housing Authority select tenants for the Lake Pocahontas Housing Project. The students conducted interviews among 300 applicant families and later inspected their homes. All of the work was done without compensation.

For "meritorious achievement during 1951 and in appreciation of outstanding contribution to the Urban League goal of improving living conditions for minority groups through interracial cooperation and action," the Sociology Department, under the direction of Sister Loretta Maria, received an award of the Morris County Urban League on February 21, 1952.

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*Buffalo, N. Y.* D'Youville College's Department of Sociology sponsored a symposium titled "A Community Approach to the Problems of Chronic Illness" on March 25, 1952. The one-day session was presented by staff members of the Chronic Disease Research Institute of the University of Buffalo. Sociology majors attended from Nazareth College, Rochester; Mercyhurst and Villa Maria Colleges, Erie; and Rosary Hill College, Buffalo.

*Duchesne College, Omaha.* Mother J. Kimball will teach Principles of Sociology in the summer session of the San Diego College for Women, opened in February 1952, by the Religious of the Sacred Heart.

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*La Crosse, Wisconsin.* The third quarterly meeting of the Catholic Charities Conference of Religious met at Viterbo College on May 15, 16, 17, and 18. Two institutes were scheduled, one for Sisters who are working as housemothers in child-caring institutions and the other for Religious in maternity home programs.

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*College of the Sacred Heart, Grand Coteau, La.* Mother M. O'Callaghan, R.S.C.J., reports that there has been a noticeable change in student attitudes on interracial matters in the last seven years. The work of the N.F.C.C.S. and participation in interregional activities with Xavier students probably accounts for much of the improvement.

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*New Rochelle, N. Y.* Margaret M. Bedard, Ph.D., is now head of the Sociology Department at the College of New Rochelle. Mother Mary Rose Cocks, O.S.U., M.S.S.W., has also joined the faculty.

Anthropology has been reintroduced among the course offerings.

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*Chicago, Ill.* The Chicago Chapter of the ACSS met at Loyola University on May 3, for a panel and open forum discussion on the subject, "How Can Educational and Agency Groups Contribute to Interracial Harmony?" Aloys P. Hodapp, Loyola University, was chairman and the panel included Sister M. Rebecca, O.S.F., Alvernia High School, Chicago; Sister M. Jeanine, O.S.F., Cardinal Stritch College, Milwaukee; Reverend William E. Hogan, S.V.D., and Dr. Paul Mundy, Loyola University, Chicago.

Other members of the panel were Frazier Lane, Secretary, Public Relations Department, Urban League; Betty Snider, Director, Friendship House; and Corneff Taylor, Director, Department of Community Services, Commission of Human Relations, Chicago.

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*Loyola University, Chicago, Ill.* The Institute of Social and Industrial Relations will offer a pre-summer school Institute of Protective and Corrective Care from June 2-6, stressing the relationship between delinquency and recreation. Experts from public and private agencies engaged in various phases of recreation will speak and conduct round table discussions. Participants will visit a public and a private recreation center where successful programs may be observed and discussed.

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*Rosary College, River Forest, Ill.* Doctor Gladys Sellev has been appointed chairman of a committee whose function is to compile an annotated bibliography from the fields of sociology and anthropology which would be of service to nurses and to libraries serving nursing interests. The bibliography will be part of a volume entitled *Social Foundations*, which in turn is one of a ten-volume series to be completed shortly under the auspices of the National League of Nursing Education. Sister Mary

Reparata, O.P., President Emerita of the Catholic Library Association, and Sister Mary Aquinice, O.P., Instructor in the Department of Sociology, are two members of the committee which includes representatives from Catholic University, the Universities of Chicago, Cincinnati, Illinois, Maryland, and Michigan, and the College of St. Catherine.

Work on the above bibliography was the springboard for the initiation of a Departmental Bibliography and Card File. Students in Seminar learned the techniques of selection including the ordering of Library of Congress catalog cards for the card catalog which will be a permanent feature of the department. Contributions of student thinking on the books will be annotated and placed on the back of the card to which it refers for permanent reference. Student participation in writing a book review of a current volume was another outcome.

Miss Joan Simon was one of ten participants in a panel on Brazilian culture discussed at the Thirteenth Annual Tri-Regional Commission in Inter-American Action held this year at Rosary College on Sunday, April 20, under the auspices of the Department of History. Miss Simon spoke on *Ethnic Elements*.

The Seminar on Public Opinion 1951-1952 developed a questionnaire for measuring time spent on, and attitudes toward radio and TV on three levels, junior-high, high school and college. Unique in that it measured the impact of both radio and TV where other surveys dealt with one or the other, and also for its attempt to measure the student opinion on the worth of present courses in aiding listeners and viewers to understand programs, the survey has so far contacted 2500 students. Further work with the returned questionnaires and refining of present correlations on this technique of social acoustics will be done in conjunction with the class in Social Methodology.

Doctor Gladys Sellew will teach at the University of Maryland this summer.

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*St. Louis, Mo.* Establishment of a practical, operative setting in which the democratic ideal is lived out is the purpose of the Workshop in Human Relations to be held this summer at Saint Louis University. The workshop is only one of more than fifteen special institutes, workshops and conferences which have been scheduled by the university for the summer.

Rev. Trafford P. Maher, S.J., will be workshop director. The workshop will furnish a framework in which teachers, community leaders, and other interested persons will be trained in the "basic skills that have to do with interpersonal relations and intergroup education."

Aside from Father Maher and the university's department of sociology the administration of the program will be handled by the Rev. Robert J. Henle, S.J., dean of the university's Graduate School, and Mrs. Theo Shea, associate director of the workshop. Mrs. Shea is a former co-director of the Denver University Workshop in Human Relations and member of the Rutgers Workshop in Human Relations, and is a member of the New Jersey Commissioner of Education's Committee on Human Relations. The staff includes Bro. Gerald J. Schnepf, in the field of sociology; Myron Schwartz, community relations; Clarence Hunter, education, and Louise



Carr, elementary education. The workshop will run from June 23 to Aug. 1, and carries eight hours of academic credit.

The university is also sponsoring an Institute on Family Relationships to be conducted by the Rev. John L. Thomas, S.J., assistant director of the Institute of Social Order. This institute is designed to assist high school teachers of home economics in fulfilling their role in obtaining "an integrated educational approach to marriage and the family." It seeks to combat the "anti-familistic attitudes" prevalent in contemporary American culture. Assisting Father Thomas will be members of the departments of home economics, education, sociology, psychology, religion and social work. The course carries two credit hours and will be held from June 9 to 17.

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*International Commission on Esperanto and Sociology.* The International Commission on Esperanto and Sociology, with headquarters at The Hague, Netherlands, will hold its second meeting at Oslo, Norway, on the occasion of this year's Universal Esperanto Congress, August 2-9, 1952. Organized in 1950 through the initiative of Cornelis J. Keur, an official of the Netherlands Ministry of Social Welfare and Public Health, the Commission has the twofold purpose of promoting the use of the world inter-language Esperanto as an instrument of international cooperation in sociology, social research and social action, and of applying sociological research techniques to the Esperanto movement itself. It has members and collaborators in the United States, Brazil, France, Great Britain, Belgium, the Netherlands, Denmark, Germany, Austria, Spain, Portugal, and Japan, contacts in many other countries. Collaborators include university professors, government officials, statisticians, social workers, experts in labor legislation, management-labor relations, social insurance, the cooperative movement, race relations, and juvenile delinquency.

The Chairman of the Commission, Dr. William Solzbacher, a member of the American Catholic Sociological Society and the American Sociological Society, is also President of the Esperanto Association of North America and a member of the Executive Committee of the International Catholic Esperanto Federation. He formerly taught at the College of Mount Saint Vincent and is at present Foreign Language Editor in the Program Information Branch of the Voice of America. Catholic sociologists among the Commission's collaborators include also Dr. Ernst J. Goerlich, of the Social Study Center for Men, at Vienna, Austria, and Sr. José Guzmán, Factory Inspector at Valencia, Spain.

The Commission welcomes inquiries and suggestions concerning its plan and activities. In the United States and Canada, these should be addressed to Dr. William Solzbacher, 11 New Avenue, Yonkers 4, New York; in other countries to C. J. Keur, Moerweg 76, The Hague, Netherlands.

### *Education on Alcoholism*

The past decade has witnessed an increasing awareness of the need for dispelling many of the false notions respecting the nature of alcoholism. Pioneer endeavors, which started at Yale University, continue to yield excellent results. In addition to

the many sessions conducted as regular features at the Yale School of Applied Physiology, other universities, notably the Texas Christian University and the University of Wisconsin, have enrolled members of the professions and qualified students in the special courses on the subject of alcoholism. However, there are still comparatively few colleges and universities in the nation offering unified courses in this subject. Carroll University recently added the subject — the first Catholic university to grant credit for such a course.

During the first semester, 1951-52, Marquette University presented a program on alcoholism under the auspices of the University Labor College, directed by the Reverend C. N. McKinnon, S.J. This course on the subject, which was entitled "Institute on Alcoholism," was primarily designed to provide for the needs of the Milwaukee area and suburbs, but was sufficiently flexible in scope to have a wider appeal. Many attended from Madison and Chicago.

In some respects the Institute was unique. It was conducted every Wednesday evening for ten sessions of approximately two hours each. Each session was characterized by a lecture, which was followed by a panel discussion with audience participation. In addition, some sessions included visual and audio-visual aids and a special literature display featuring the topic of the evening. Many community and professional leaders attended and all sessions were open gratis to the public. The average weekly attendance was more than 300 and certificates were awarded to 170 who successfully completed the course.

The subject of the first session was "Introduction to the Course and to the Problem." The film, "The Problem Drinker," was shown at this meeting, after which the guest speaker and co-director of the Institute, Mr. George J. Strachan, developed the general community aspects of the problem. National and local statistics were reviewed in addition to what the community had already accomplished and its plans for the future. After the panel discussion numerous questions from the audience indicated a keen interest.

"Behavior Patterns of the Alcoholic" was the topic of the second session. Following a scheme similar to the first session, the matter covered included individual behavior patterns, effects on the individual's job and family, his relation to the community, and other sociological phases.

The third session was devoted to a consideration of the phys-

iological, psychiatric, and psychological aspects of the problem under the general heading of "The Nature of Alcoholism." Leaders in their respective fields discussed the roles played by their specific disciplines.

A somewhat technical, yet none the less appreciated, lecture and symposium was the session on "Methods of Treatment." In this instance, explanations and discussions centered around the Aversion Technique, ACE, Tetraethylthiuramdisulphide (Antabuse), Calcium Therapy (Calmonose), and other modern approaches in medical treatment.

An entire evening was devoted to the portrayal of the principles and traditions of Alcoholics Anonymous. A typical A.A. meeting was staged by several *bona fide* members of the local organization. It was a revelation to many to see how much good has been achieved and still is being accomplished by this society.

Leaders in all walks of community life were present for the period on "The Role of the Community in the Problem of Alcoholism." The order of presentation was: (1) Chief of Police; (2) County Judge; (3) Chief Probation Officer; (4) Superintendent, County House of Correction; (5) Director, County Department of Public Welfare; (6) City Commissioner of Health.

The procedures associated with the "Counseling of the Alcoholic" were studied at the seventh session. The role of the family from a counseling standpoint was analyzed by a consultant on social work from the Wisconsin State Bureau of Alcohol Studies. This address was followed by a chaplain-psychologist from one of the local hospitals; he reviewed counseling techniques with alcoholics. The clergyman-editor of a local newspaper next discussed ethical values and moral principles that accompany the re-adjustment of the alcoholic. The final speaker of this session was the Director of the County Family Court, who stated the functions of his department and the various services that could aid the alcoholic.

The awakening of industrial leaders to many advantages of rehabilitating rather than "firing" the alcoholic was clearly evident when the main speaker, panel discussants and rehabilitated employees themselves told their stories at the eighth session. Representatives of three major industries revealed that the policy of their companies encouraged the hiring of rehabilitated alcoholics who could prove that they had kept "dry" for three or more months. It was generally conceded by those

present at the session that the alcoholic is generally an excellent worker when sober.

Community Resources Night of the Institute featured an address by the Executive Director of the Wisconsin Council on Alcoholism on the subject of "Attitudes Towards the Alcoholic." Much progress has been made, but there are still too many cases where punitive measures are considered to be the most effective means of handling the problem, whereas experience has indicated that fines and incarceration often increase the miserable plight of the alcoholic and his family.

A psychiatrist from the Milwaukee Dispensary Hospital and a physician from the Ivanhoe Sanatorium elaborated upon the successful services with detailed explanations of treatments available in the form of ACE, ACTH, and Antabuse. A representative from St. Michael's Hospital Clinic outlined the procedures and the success obtained with Calmonose.

An address delivered by Fr. E. J. O'Donnell, S.J., President of Marquette University, with the awarding of the certificates marked the final session of the Institute. Fr. O'Donnell urged the continuation of the struggle against alcoholism as "contributing to the total effort in terms of productive lives."

George J. Strachan, co-director of the Institute, in summarizing salient points of the various sessions said that "in few other communities is alcoholism given the same general understanding or appreciation of the problem. Alcoholism is best handled at home—in our own community—for the good of the alcoholic, his home and his community.

"Comparatively speaking," continued Mr. Strachan, "we are fast catching up to those general health programs such as now exist for cancer, tuberculosis, diabetes, and polio, but there is still much to be done."

The entire Institute was a fine example of a university catering to one of the needs of a community, and the community rallying to its support.

CYRIL C. O'BRIEN

*Marquette University, Milwaukee, Wis.*

## BOOK REVIEWS

BROTHER GERALD J. SCHNEPP, S.M., *Editor*  
ST. LOUIS UNIVERSITY, ST. LOUIS 3, MO.

*Social Work Education in the United States: The Report of a Study Made for the National Council on Social Work Education.* By Ernest V. Hollis and Alice L. Taylor. New York: Columbia University Press, 1951. Pp. xix+422. \$5.50.

Many factors, which are important for an understanding of the Hollis Report, played a part in the decision to have a thorough study of social work education in the United States. First of all, there is the increasing demand for professionally trained social workers and the small influx of graduates into the field each year. Secondly, there was the impasse at which the American Association of Schools of Social Work and the National Association of Schools of Social Administration had arrived in debates over the validity of undergraduate and graduate education for the profession, and last of all, and not least in importance, was the desirability of establishing a single accrediting agency for curricula in schools of social work in order to eliminate the demand of various specialized groups who insisted on reviewing the entire program of a school when it asked for approval of a new curriculum. All of these factors were influential in the decision of the National Council on Social Work Education to have a comprehensive study of social work in all of its aspects. For educators as well as social work practitioners this book is a landmark and will undoubtedly have far-reaching effects on the future of the profession.

The first part of the book is an historic summary of the growth of social work education, the scope and the status of social work education, the scope and status of social work, and the expanding role of social work. The second part, which is at the heart of the matter, takes up the complex question of social work education. The report points out quite correctly that the most highly developed area in social work — processes involved in direct services to individuals and groups — is at once the strength and the source of its weakness. The demand for the skills of a social worker continues to grow but for the fulfilling of its total function social work education must accept responsibility for a "far wider sphere." The leadership and statesmanship that are looked for in the profession are not there. Technicians rather than social "engineers" dominate the profession. It is Hollis' conviction that social work will remain in a lesser position until it envisions a wider area of responsibility and in its education of professional social workers plans a more extensive and comprehensive program. The task is too big for the graduate schools of social work where admittedly social work must be studied. But there are many concepts and much infor-

mation which can be given in the undergraduate colleges, not as special courses of a pre-professional nature — for such suggestions would perhaps not be welcomed by the undergraduate colleges — but concepts interwoven into the general liberal arts education, as essential equipment of an enlightened citizen. It is highly probable that undergraduate colleges would welcome such suggestions, the listing and study of concepts that would be of mutual benefit to all undergraduates and to graduate students of social work.

Mr. Hollis makes a strong case for two years of undifferentiated education in the graduate schools of social work, "restricted to essential concepts" for all social workers. There would be no specializations during these two years. If specializations — advanced practice, administration, supervision, teaching, and research — are to be taught on a sound basis, such instruction must follow the two years of graduate education. Field work, which holds such a sacred place in graduate schools of social work at present, would be modified considerably by the proposal of Hollis. Group observation would replace the standard practice of the schools. It would consist in a series of experiences in different settings for short periods of time with only minor responsibility on the part of the student for direct service. The teaching and learning experience would not be as heavily weighted on practice as on the acquiring of conceptual knowledge.

One cannot but admit the validity of Hollis' critique of education for professional social work and the necessity of a sounder, more fully rounded educational program in the future if the profession is willing to accept the responsibilities that fall within the sphere of its activities. It is a new profession, has grown rapidly, but practice, as often happens, has moved faster than preparation. While the details of change in professional schools of social work may be slow in coming, they seem inevitable. The Hollis Report offers sound criteria of guidance to educational institutions interested in professional social work.

A. H. SCHELLER, S.J.

*Saint Louis University, St. Louis 3, Mo.*

*American Urban Communities.* By Wilbur C. Hallenbeck. New York: Harper & Brothers, 1951. Pp. xi+617. \$6.00.

Interesting, practical, and teachable would seem to be the adjectives most applicable to this new textbook in urban sociology. It cannot properly be called original, however, for its pattern of organization is conventional and the contents of its chapters consist largely in summaries of relevant specialized studies. This is unfortunate inasmuch as there seems to be a fairly widespread opinion that the course in urban sociology needs to be more adequately related to the central body of sociological theory than is now the case.



Perhaps it is unfair to expect a new approach from an author who may not himself be convinced of the need for it. It should be pointed out that Professor Hallenbeck has had considerable experience in research undertaken for the Institute of Social and Religious Research and the Home Mission Council of Northern California, in teaching the subject at Teachers College, Columbia University, and in civic activities in New York City. It has been his aim to make this book useful for interested laymen as well as for students.

Briefly summarized, the various parts of the book describe the historical growth of American cities; their regional positions, internal ecological structure, associational and functional organization, and personality types; developmental trends and possibilities for planning. Much concrete detail is to be found in the chapters, especially in the form of summaries of research studies and maps or tables reproduced from them. These will be convenient in introducing such specialized efforts to students if teachers are careful to insist that the summaries do not make reading of the original works unnecessary. A few carefully selected and annotated bibliographical references are given at the end of each chapter.

Critical readers will regret that definitions in this book tend to lack precision. By way of example, though limitations are subsequently recognized, the neighborhood case study is defined as having for its purpose the recording of "all that is possible about everything and everybody in the area" (pp. 186-87). Similarly, the treatment of ecological organization is on the whole superficial, especially in reference to theoretical questions. An elaborate classification of urban functions is presented which turns out to be merely categorical and not meaningful (pp. 267-70). Occasional loose statements may be illustrated by two which are philosophically revealing as well. "Theoretically," the author asserts, "there is no limit to the extension of publicly operated functions" (p. 273). While this statement is immediately moderated by references to American *mores*, it prompts recollection of an earlier suggestion of a theory of community development: "Progress can continue unshackled, no longer on the assumption of a providential natural law by naive optimists who disregard the equivocation of experience, but on the basis of the continuous fulfillment of a vast system of master plans whose schedules and revisions are determined with full regard to reliable data and democratically effected value judgments" (p. 105). This is not the present reviewer's idea of Utopia!

Readers of this journal will wonder about some other things, such as the identification of the medieval and puritan attitudes toward recreation (p. 273), or the virtual omission of parochial and other religious schools from consideration in the chapter on urban education. That in the chapter on religion the Catholic Church is mentioned for the most part only in contrast with

prevailing Protestantism is perhaps not the fault of the author; studies of Protestant congregations have long been available, while relatively little descriptive literature exists for Catholic parishes and Jewish synagogues.

C. J. NUESSE

*The Catholic University of America, Washington 17, D.C.*

*The Sociology of Urban Life.* By T. Lynn Smith and C. A. McMahon. New York: The Dryden Press, 1951. Pp. xiii+831. \$5.50.

For those teachers of urban sociology who like their texts large and complete, the 800 double-column pages of this weighty volume will serve as recommendation enough. Designed by its authors to serve as a combined text and readings suitable for junior students, its coverage of the important contributions to this field is both broad and representative. These selections, in number almost one hundred, have been organized along traditional lines to describe the nature and development of cities, and the population, social morphology, basic social institutions, social processes, and social disorganization of urban society. Each of these sections is introduced by a brief presentation of the necessary concepts and classifications and by a description of some of the more important relationships that have been discovered. Parenthetically, it should be noted that the regional interests of the editors find expression in the frequent use of materials drawn from studies of southern urban communities.

To the present reviewer, however, the essays here reproduced, despite their general excellence, index the relative poverty of contemporary sociological studies of urban life. Compared to the contribution of such early leaders as Park, Sorokin, Thomas, and Ogburn, whose work here receives a recognition all too often neglected, the largely quantitative studies of more recent investigators of urban society represent little by way of advance. The casebook format of the text, valuable in so many other respects, contributes to this impression since the differences in topics, urban areas, and approaches which are represented obscure the cultural fact of urbanism as a way of life and atomize the subject matter.

For those who have specialized interests in urban society, however, this text provides a wealth of information which is otherwise not readily available and this is supplemented by an extensive bibliography and by student exercises which require the use of primary source materials.

JOHN D. DONOVAN

*Fordham University, New York 58, N.Y.*

*The Long Loneliness.* By Dorothy Day. New York: Harper and Brothers, 1952. Pp. 288. \$3.50.

Dorothy Day and the Catholic Worker Movement have been the center of considerable controversy in Catholic circles for a

long time. That their opponents have not all died is evidenced by the kind and the number of protests which came to the office of a Catholic book club in Chicago when the name of this book was sent out as a book club selection. Dorothy Day and the CW movement are names that still make tempers flare, names associated with unorthodox positions.

Evaluating this book as an autobiography is comparatively easy. Evaluating it as a description of the CW movement and its impact on Catholic life of the United States is a harder problem.

This is a clear, straightforward, honest, appealing account of Dorothy Day's life, her struggles personally, her struggles in the reconstruction of the social order, the part Peter Maurin played in her thinking, the founding of the Houses of Hospitality, the works of mercy, the intellectual debates, the vindication of the various positions taken by the *Catholic Worker* down to the recent writings of Robert Ludlow. Students of social history will find here a personal account by a great woman who has had a deep influence on our times.

As a record of the CW movement it is not always completely satisfactory. The difficulties arise because of certain interpretations and emphases here and there. Dorothy Day's and Robert Ludlow's position against industrialism and collective bargaining as now expressed in their paper tend to color the account of the whole history of the CW movement. Moreover, the amount of space which the book devotes to the intellectual controversies of the CW movement tend to overemphasize their importance and leave the impression that on the settlement of these issues depends the contribution of the movement.

To this reviewer it seems that they are of minor importance. What enkindled real fire over the United States in the hearts of priests, religious, and laymen was the love of God manifested in the lives of those in the House of Hospitality, the works of mercy, the embracing of Christ in the poor, the debunking of bourgeois ideals. It is because of these things that the *Catholic Worker* has been a blessing from Heaven on the Church in the United States, that it has done more to reawaken a sensitive and lasting social conscience in a wider number of people than any other single force that this reviewer can think of in our recent history.

The formation of a rigid CW party-line on industrialism, collective bargaining, anarchism, pacifism has added nothing good to the movement. The enormous contribution which the *Catholic Worker* has made has come about despite, and not because of, the writings of Father Hugo and Robert Ludlow which get strong backing in Dorothy's book.

DANIEL M. CANTWELL

*Catholic Labor Alliance, Chicago 10, Ill.*

*The Habitual Criminal.* By Norval Morris. Cambridge: Harvard University Press, 1951. Pp. viii+395. \$5.00.

An inquiry into a relatively recent phase of penology, the special treatment of incorrigible offenders, this book is divided into two parts. The first is a study in comparative law. The British Prevention of Crime Act of 1908 is studied in detail; there follow systematic studies of similar laws of the British dominions and a summary survey of European legislation. The part is concluded by an analysis of the British Criminal Justice Act of 1948, insofar as it deals with incorrigible offenders. The U.S. is conspicuous by its absence.

The second part is much more interesting. It begins with eight case studies of persistent offenders sentenced to preventive detention in accordance with the Act of 1908; then, there is a summary of the cases of all the thirty offenders who, in 1948, were serving such sentences. There follows a statistical study of 270 serious and also incorrigible offenders who, for one reason or another, never received preventive detention sentences. The result of the comparison is not unexpected to those familiar with British penology. Those who spent long years in preventive detention have been not really dangerous criminals, but rather criminals of the nuisance type, repeating petty thefts. Finally, they become convinced that they belong to prison and do not display strong efforts to prevent arrest; many are sick and utterly unable to support themselves. But the actually dangerous criminals almost never are preventively detained.

The Criminal Justice Act of 1948 is based on knowledge of these facts and aims at the correction of the mistakes committed by the legislators forty years ago. But many years will elapse before the penologist can judge whether this time the British legislator has brought about a rational solution of one of the most perplexing problems penology has to solve.

N. S. TIMASHEFF

Fordham University, New York 58, N.Y.

*Delinquents In The Making.* By Sheldon and Eleanor Glueck. Harper & Bros., 1952. Pp. viii+214. \$3.00.

"Why this endless record of every unkind breeze that ever blew upon these problem boys? Given the material resources, haven't we already information and insight enough to supply the needs of boy-nature for normal development, with the aid and inspiration of religion?" Such questions the eminently successful boy-worker, St. John Bosco, would have asked; Boys Town and the Good Shepherd homes would lend force to his query. But the unfortunate fact is that the Gluecks have had to make their study largely for a delinquency corrective and preventive program that is thoroughly secularized; where a "wall of separation" between state and religion leaves agencies sadly handicapped. For such this study will be especially help-

ful. It is largely a condensation of conclusions embodied in the Gluecks' much larger *Unraveling Juvenile Delinquency*, their controlled ten-year study of 500 Boston area boys published last year.

The authors conclude that (among other things), "School authorities will have to recognize the role of teachers as parent substitutes and ego-ideals in the case of many children." To this end would it not be practicable for religious superiors to exempt some of their more effective Sister personalities from the perennial reshuffling of faculties? For the confused, distraught child, such an abiding friend could be through the formative years "the shadow of a huge rock in a weary land."

J. E. COOGAN, S.J.

*University of Detroit, Detroit 19, Mich.*

*Social Treatment in Probation and Delinquency.* By Pauline V. Young. New York: McGraw-Hill Book Co. Inc. Pp. xxvi+536. \$7.00.

Dr. Young's second edition of *Social Treatment in Probation and Delinquency* once again shows her to be a capable and thorough writer of handbooks. It is difficult to think of a subject in the field of delinquency that is not treated in some degree. This volume provides the same co-ordination of information for probation and child welfare workers that her second edition of *Scientific Social Surveys and Research* provides for research sociologists.

The work gives an excellent picture of the varieties of difficulties into which youths fall and of the strengths and weaknesses of courts, treatment facilities, and communities in rescuing them from these difficulties. Emphasis is on the weaknesses.

Stressing the adult worker's own personality as the principal tool in work with delinquents, the author does not hesitate to slap the wrists of "insensitive referees," "ill tempered judges," and "clerk and parson types of probation officers," who play rôles that are not in accordance with the effective functioning of the juvenile court as a service agency for youth.

The chapter on the rôle of organized religion in the treatment of delinquency expresses a moderate view, recognizing the shortcomings of churches in the field of delinquency prevention. Catholics, however, will be quick to notice the unobtrusive compliment Dr. Young pays the delinquency prevention service sponsored by Archbishop Richard Cushing of Boston, in which religious counselors, social agencies, youth organizations, heads of correctional institutions, and lay volunteers are united in service to youth in trouble. Again, the humanistic personality of the Archbishop is regarded as a major factor in the success of the movement.

Dr. Young, with an eye to the future, concludes the volume with a long list of critical proposals to make juvenile probation

departments more effective. For the most part, they are pointed and well-taken.

JAMES EDWARD MCKEOWN

*New Mexico Highlands University, Las Vegas, N. M.*

*Liberty or Equality: The Challenge of our Time.* By Erik von Kuehnelt-Leddihn. Caldwell, Idaho: The Caxton Printers, Ltd., 1952. Pp. x+395. \$6.00.

As the title of this excursion into political philosophy suggests, liberty and equality are presented as mutually exclusive entities. Since democracy is founded upon political and legal equality and self-government based on the rule of a majority of equals (pp. 7, 21), democracy and liberty are incompatible. The author marshals a tremendous amount of support in the form of observations, opinions, and prophecies about the democratic form of government.

Certain of the criticisms of democracy are particularly pertinent today: the retarding influence of uniformity and social conformity on individual development, the threat of mediocrity in government, and the danger of the demagogue. However, in his strenuous effort to discredit democracy, the author presents a black and white case which occasionally uses both sides of an argument, includes much extraneous material, and contains many criticisms which apply equally well to monarchy and aristocracy, the forms of government he favors. For example, at one point he belittles the electorate's ability to choose superior men for political office (p. 64), after having expressed the fear that the best talents would be attracted by public service leaving mediocrities for the professions and business (p. 51). He claims flatly that St. Thomas condemned democracy (p. 91), after having admitted that by democracy the Angelic Doctor meant something akin to "dictatorship of the proletariat" and not the just rule of the multitude (p. 9).

Much effort is spent by the author in demonstrating that totalitarianism is derived from democracy both in principle and as a matter of historical evolution. The affinity between the collective element in majority rule and in facism and communism is stressed, while the interpretation that totalitarianism is an antinomial development against the excesses of individualism is completely overlooked. Similarly, democracy is credited with the abuses of ethnic nationalism, anti-clericalism, secularism, militarism, racialism, and anti-personalism (pp. 133-4). In addition, no distinction is made between the responsible citizen who participates in the democratic process and the mass-slave who applauds the totalitarian leader.

*Liberty or Equality* contains a number of statements which are, to say the least, ludicrous: "collective self-worship is the psychological basis of democracy" (p. 141); "the very absence of 'young' historical monuments in the United States — medieval monasteries, Renaissance palaces, Baroque cathedrals — emphasizes the senility on the western side of the ocean" (p. 137).



The author poses as a "Christian" liberal. However, except for a brief insistence on freedom—"the greatest amount of self-determination which in a given situation is feasible, reasonable, and possible" (p. 137)—there is little evidence that he favors liberty or equality.

DONALD E. SMITH

*Department of Defense, Washington, D.C.*

*Sex and the Law.* By Morris Ploscowe. New York: Prentice-Hall, Inc., 1951. Pp. vii+310. \$3.95.

Should the law treat the entrance into marriage with about the same amount of dignity and formality as the acquisition of a dog license? Why do we sanction the fiction about the law's interest in the conservation of marriage and the stability of family life when every possible type of friction between husband and wife, and every trivial unpleasantness, can serve as the basis for a divorce on the ground of legal cruelty?

Judge Ploscowe's realistic survey of the law as to marriage, divorce, annulment, illegitimacy, prostitution and other sex crimes underscores the immediate necessity of a thoroughgoing revision and reconstruction of present statutes pertaining to these matters. There is a glaring disparity between the facts of our family law and judicial premises and rhetoric. The traditional approach to divorce fails to come to grips with the real issues involved in the breakup of marriages. The criminal law needs a complete reorientation in the field of sex crime. For the most part, the fornication and adultery statutes, and the statutes that prohibit homosexual behavior and crimes against nature (where both parties are adults), are dead letters.

In a brief introduction, Roscoe Pound calls for modern, intelligently organized preparation for the legislation to which we must commit the urgent task of reformation and of providing the new body of laws to replace what we now have. It is very odd that this great need should be so long ignored or overlooked by those who claim to be deeply interested in Christian social reconstruction.

JOHN J. O'CONNOR

*Georgetown University, Washington 7, D.C.*

*The Single Woman of Today.* By M. B. Smith. New York: The Philosophical Library, Inc., 1952. Pp. xiv+130. \$2.75.

To obtain the sympathy of society for the single woman, rather than its scorn, seems to be the author's purpose. Consideration of the surplus of women in many countries is a strong reason for a reappraisal of the single woman's place in the world, but the book's overemphasis on the biological and neglect of the spiritual minimizes its chance of achieving this objective.

The "degeneracy of man's choice of a mate" is stressed (p. x); as case studies support the thesis that "like seeks like," there is a strong implication that this condition may be present

on both sides! In general, there is really no anti-male attitude in the book.

The celibate life of priests and religious is treated with insight and understanding; otherwise however, the book exhibits an utter lack of moral and supernatural principles. The author condemns extra-marital relations, but only because they require secrecy which is "always unsatisfactory" (p. 122).

Kimball Young's "Direct Outlets," all decadent and perverted, are presented, but not recommended for social or psychological reasons. Legitimate emotional outlets are assessed as only partial solutions of the problem. The author considers "universal love" the best of these (p. 124), but cautions that it, too, leaves the single woman "incomplete" (p. 127). Of course, what is needed is a new focus, for supernaturalized universal love gives the only real completeness because all are restless until they rest in God.

DOROTHY M. PARTON

*Manhattanville College of the Sacred Heart, New York 27, N.Y.*

*The Family in Various Cultures.* By Stuart A. Queen and John B. Adams. Chicago: J. B. Lippincott Co., 1952. Pp. vii+280. \$4.50.

The teachers of the more ambitious courses on the Family will probably welcome this text as a kind of "Reader in the Study of the Family." The eleven family systems described by Queen and Adams over against their cultural and historical settings offer examples of primitive, advanced primitive, ancient, and civilized societies. Beginning with the Hopi, Kwoma and Alorese, they continue with the Japanese, Ancient Hebrews and Romans, the Early Christians, Anglo-Saxons and Medieval English. They conclude with two more English cases, namely the post-Reformation family in England and the English Colonists in America.

They feel they "must reject the theory of straight-line evolution of marriage and family." In the next breath they also turn thumbs down on the "doctrine that the family was established in final form at a particular time and place by divine or other fiat."

The purpose of this assemblage of family systems is to "gain perspective on the possible varieties of patterns," and thus "discover that there are substitutes and alternatives for most of (our family) traits." Emphasis is laid upon the interrelatedness of traits and the great range of variation from one system to another. This last-mentioned attitude is so strong that the authors become blind to the many similarities that occur and end up by allowing their "functionalism" to suppress their "historicism."

It would be well for the student to read Leclercq to offset the distorted picture they give of the *Early Christian Family*.

SYLVESTER A. SIEBER, S.V.D.

*Loyola University, Chicago 11, Ill.*

*Minorities in American Society.* By Charles F. Marden, New York: American Book Co., 1952. Pp. xiv+493. \$4.50.

Dr. Marden's *Minorities in American Society* is a convenient sized text for undergraduate classrooms. The style is uncomplicated, and the presentation is systematic. A variety of minority groups and their problems are surveyed in a comparative manner: European immigrants, Mexican immigrants, Spanish-Americans, Orientals, Negroes, Indians, Filipinos, Puerto Ricans, Hawaiians, Catholics, and Jews. His treatment of the subject matter is, on the whole, fair and scholarly.

Though the space devoted to each minority group is strictly limited, it cannot be said that the exposition is superficial. The author is more concerned with a given minority as a social phenomenon rather than as a social curiosity and is more concerned about comparing the social characteristics and social disabilities of the various minorities rather than dwelling at length upon the particular miseries of any one minority. This is definitely not a book on the Negro's problems. The Negro's situation is treated in only four of the seventeen chapters.

In his discussion of Catholic and Spanish-American problems in particular, Dr. Marden shows insight into his subject matter that surpasses many other writers. He notes that the Irish-Catholic group in America has Catholicism rather than Irishness as its sole claim to social visibility now that accent, Irish neighborhoods, and old country ties have vanished. The role that this group has played in furnishing both clerical and lay leadership to the Catholic Church is regarded as highly significant. In this respect he draws a pointed contrast to the Italian Catholic group.

In referring to the social disabilities of middle class Spanish-Americans in New Mexico as similar to those of middle class Jews in Northern cities, the author is probably highly original and is, in the opinion of this reviewer, highly correct.

JAMES EDWARD MCKEOWN

*New Mexico Highlands University, Las Vegas, N. M.*

*Le rôle social de la charité.* By the Semaines Sociales du Canada. Montreal: Institut Social Populaire, 1951. Pp. 186. \$2.00.

"If the Social Weeks did not exist in Canada, we would necessarily have to implant them," Judge Cesaire Gervais affirmed at the twenty-eighth meeting of the Semaine Sociale du Canada held in Sherbrooke, October 4-7, 1951. The publication, *Le rôle social de la charité*, contains the courses and conferences given at this meeting by French-Canadian authorities in the field of the social sciences.

Father J. P. Archambault, S.J., President of the Semaine Sociale and "Father of Sociology" in Canada, opened the meeting with a plea for the restoration of charity in all the social institutions and Senator Léon-Mercier Gouin closed the sessions with a conference on "Charity, the Agent of Unity and the

Source of Peace." The eleven other courses and conferences included topics on the Charity covering the educational, religious, domestic, economic, political, and national viewpoints.

Albert Rioux, in his course entitled, "Charity in Public Life," recalled the Christian treatment of minorities in the province of Quebec, particularly in relation to the school system. The English-Canadian elites finally admitted that the school system of Quebec is a "model of justice and charity" (p. 96).

The closing remarks of Senator Gouin bore a similar tone. "Charity is fundamentally a spirit of benevolence and of mutual understanding" (p. 176). To develop this spirit, it is imperative to foster cooperation among the peoples of the world by means of an exchange of students and professors, by field work in Continental and Asiatic countries, and by the study of languages and of world literature. "In the Church," the Senator added, "there is neither French nor German, neither American nor Russian, neither capitalist nor proletariat, neither laborer nor peasant, neither rich nor poor, for all are one in Jesus Christ (p. 179).

This volume should prove of great service to anyone looking into the heart of the matter, either for a study of French-Canadians as a Catholic group, or for an extensive knowledge of French-Canadian social institutions.

SISTER MARIE AGNES OF ROME

Rivier College, Nashua, N. H.

*Religion among the Primitives.* By William J. Goode. Glencoe, Ill.: Free Press, 1951. Pp. 321. \$5.00.

The social rôle of religion among selected "primitives" is studied in this monograph by a Columbia University professor. The central discussion revolves around a structural-functional analysis of the web between religion and other major aspects of society (economic, political and familial) in five diverse "primitive" societies—Murngin (Australia), Manus (Melanesia), Tikopia (Polynesia), Zuni (Southwestern United States), and Dahomey (West Africa). The author draws heavily on the field research of Warner, Fortune, Firth, Bunzel, and Herskovits.

The tedious central discussion is flanked by four valuable introductory chapters on the general theory of religions. In proposing this sociological theory, the author does not attempt to discuss what is the origin of religion, which religion is the "right" one, whether religion is in general "good," or whether there is an ultimate religious "reality." The theory and discussion is buttressed by two appendices in which the types of religious systems and types of past theory are critically reviewed.

Briefly, the central findings are the following: while being engaged in a rude struggle for existence, the primitive gives a great amount of time, energy, and even wealth to religious ac-

tivities, which in turn motivate his economic activity, though not always in the most efficient way; there exists a situation of mutual support between politics and religion which is not only explicit but also implicit and symbolic; and religion serves to support the kinship structure especially status positions, socialization of the child and creation of a new family, which process ties them intimately with the religious system. Some of the major theoretical points (with the danger of oversimplification) are: that religion is not a sociological accident; that completely utilitarian values might lead to chaos in society; that religion serves as a unifying force (although not always carried out); that religion and magic are ideal concepts, and in reality, systems will fall somewhere in between the two and somewhat overlap each other.

Sociologists and graduate students will find this monograph both illuminating and challenging despite some annoying terminology, typographical errors, several tedious chapters and points of disagreement.

CHESTER A. JURZAK

*Duquesne University, Pittsburgh 19, Pa.*

*Community Planning for Human Services.* By Bradley Buell and Associates. New York: Columbia University Press, 1952. Pp. xiv+464. \$5.50.

A \$13 billion enterprise, designed to cope with a variety of human needs, is deserving of more than passing interest. What with the taxpayer on the one hand and the voluntary contributor on the other sharing this burden, Bradley Buell and Associates have addressed themselves to this problem. It is their hope that through this pilot study other studies can be urged, the objective being a greater integration of existing services and a wiser use of the knowledge which communities now have at their command.

St. Paul, Minnesota is the community which provides the statistical data. Dependency, ill health, maladjustment, and recreation need are the four large areas defining the scope of this study. The period of the study covered the month of November, 1948. It was found that in that month 40 per cent of the total number of families in the community availed themselves of the services of 108 public and private agencies. Among the agencies apparently were included all types of health and recreational facilities. A residual group of 6,466 families, or 6 per cent of all of the families in the community were found to be so-called multiproblem families. Over half of the services of the dependency, health, and adjustment agencies were directed toward this latter group.

This group serves to point up the frustrations inherent in misdirected and overlapping efforts to rehabilitate them. The interplay within the family constellation has a negative as well as a positive effect. In the case of this group the end result is

most often negative, leading the members and the family down the road to increasingly greater dependence upon whatever services the community can offer. If the study accomplishes nothing more, it will have served its purpose in redirecting attention to the family and its importance as a unit.

Accepting the fact that too much attention is paid to this residual group too late, the reader is left desiring something more than the rather obvious conclusion that earlier recognition would go a long way in the prevention of further breakdown. A happy balance between prevention and treatment is undoubtedly necessary but it also seems obvious that a natural convergence of treatment facilities upon the weakest threads in the community fabric is not only desirable but urgent. To intimate that these families might be viewed as irredeemable and that the community might well direct attention to the more hopeful prospects would seem to refute the need for the truly scientific bent and attitude of which we boast.

Somewhat disappointing is the hiatus created by the author in leaping blithely from a rather cursory explanation of the St. Paul study to the wider considerations of the inherent problem in other communities and on the national level. A good, brief review of the histories and present problems of public assistance, public health, and recreation are included but with some detriment to the central theme. The reader is left to surmise much with respect to the families involved in the St. Paul study. Greater emphasis on this phase undoubtedly would have set a more nearly accurate pattern for the types of studies which must most certainly follow. Conclusions are reached which are not always factually persuasive to the reader. However, viewed as a whole the breadth and sweep of this study should encourage additional detailed studies and so it shall have achieved its purpose.

MATTHEW H. SCHOENBAUM

*Loyola University, Chicago 11, Ill.*

*Understanding Public Opinion.* By Curtis D. MacDougall. New York: The Macmillan Co., 1952. Pp. xii+698. \$5.00.

In this guide for newspapermen and newspaper readers, Dr. MacDougall, Professor of Journalism at Northwestern University, believes that the proper concern of the student of public opinion should be its "why" and its analysis should be integrated with the broader background of collective social behavior by utilizing the findings of experimental psychology, anthropology, and sociology.

To accomplish this task, the author divides the work into three parts. In the first section, "definitions and fundamental principles," he discusses the nature of public opinion, man, society, and propaganda. In the second, "culture and public opinion," he cites a mass of facts on the general characteristics of the American culture, legends and myths, taboos and super-



stitutions, prejudices and mental epidemics. In the last section, "public opinion media," MacDougall utilizes the major part of the text for the purpose of exploring such "media" as leaders and followers, language, arts, religion and churches, education and schools, professional propagandists and journalism.

The popular, encyclopedic, "Gunther-like," facts-for-facts-sake approach will confuse and bewilder the ordinary reader, newspaperman, and uninitiated student.

There are a large number of slogans, glittering generalizations, and half-truths mixed in with objective facts. Some examples are: Christians associate sex with dirt and sin (p. 218); increased religious education in public schools accentuates differences between Jew and Gentile (pp. 284-285); the Crucifixion and Resurrection cycle is simply the conversion of a pagan spring rite of death and rebirth of the mystery gods (p. 508); the Vatican is now seeking political and economic power in United States (p. 494); ACTU has an "ironhold" on the CIO (pp. 524-525); a limited 1934 survey of Professor Leuba showing that most scientists do not believe in God "proves" a basic conflict between science and religion (p. 509). Furthermore, citations from Bishop Oxnam, Blanshard, *Christian Century*, *New York Daily Compass*, and other sources present the Catholic Church's position in a negative, vague, or confused way on such assorted topics (see Chapters 13 and 14) as federal aid to education, separation of church and state, abortion, segregation, Chicago Board of Health, papal concordats with dictators, labor unions, elections, Legion of Decency, and others.

CHESTER A. JURZAK

*Duquesne University, Pittsburg 19, Pa.*

*Reader in Public Opinion and Communication.* Edited by Bernard Berelson and Morris Janowitz. Glencoe, Ill.: The Free Press, 1950. Pp. xi+505. \$4.50.

Collections of important reading material in a specific field of the various social sciences have recently become quite popular. The increase of this type of book is significant: it indicates that there are fields in which we have no good basic books, partly because they have not yet been written, partly because general texts would never be able adequately to cover the respective fields. Besides, so much valuable literature has been published, spread all over the most divergent periodicals and in books and symposia, that a collection of the more important writings in one volume performs a service to all social scientists. A bibliography enables the reader of the "reader" to go into advanced and more specialized studies.

Naturally, the value of a reader depends on the selection of texts. The editors of the book under review have done very well in this respect. The volume shows excellent organization—first dealing with public opinion and then with communication. The sections on the underlying theories are so chosen that the

reader can get acquainted with different approaches and also follow the historical development of thought about the two areas. On the other hand, so many empirical research studies are represented that the attentive reader will not only become aware of the breadth of the field but also regret that more material was not included. The bibliography at the end is good but should, in this reviewer's opinion, be much larger.

In short, the "reader" deserves our full applause. But an appeal to the generosity of the publisher may be added: this book will remain useful for many years but the bibliography should be kept up to date in future editions.

RUDOLPH E. MORRIS

*Marquette University, Milwaukee 3, Wis.*

*Willow Run: A Study of Industrialization and Cultural Inadequacy.* By Lowell J. Carr and James E. Stermer. New York: Harper and Bros., 1952. Pp. xxii+406. \$5.00.

Why does social change occasion cultural lag? Why is readjustment slow? Whose is the responsibility for the acts of commission and omission which cause groups to lose their equilibrium in a changed social situation?

Professors Carr and Stermer lead us to consider these questions in their study on war-time living conditions near the Willow Run Bomber Plant. One of the nation's great productions which welcomed crowds of in-migrant workers without providing adequate housing, Willow Run Plant was built in the open country some 27 miles from Detroit. The authors show that, despite the obvious and foreseen need of housing which kept growing as the work force expanded, and despite the technological ease with which facilities could have been provided, yet practically nothing was done about it. This deficiency adversely affected both production itself, the personal living of the in-migrant families, as well as the already existing small Willow Run community. Oddly enough, the crime rate proved to be extraordinarily low.

The authors spent some time actually working at the plant and living in the community. They record their own experiences and impressions, as well as the diaries of several other residents. Having described the "sorry mess," they ask "why?" Rejecting answers proposed by the "devil theory of social ills," and the "theory of individual-incompetence," they conclude that cultural inadequacy is responsible. That is, our culture includes blind spots which, in the face of a changed situation, prevent us from establishing and applying criteria for the responsibilities and limitations of privilege (social power). In other words, when competing values, more or less at peace in a stable situation, clash in a changed relationship, our democratic processes do not yet provide adequate means for quickly reconciling those with each other in terms of the socially changed goals and contacts.

The book is often less dispassionate, less scientifically inquisitive, less objective than it should be. Frequently it seems to be padded and repetitive. It leaves unanswered many questions that sociologists would naturally want to ask in such a study. A master-map would have been in place. The authors offer no remedy for the inadequacy they competently describe. In all, however, the book is a contribution which merits appreciation and study.

JOSEPH B. SCHUYLER, S.J.

Woodstock College, Woodstock, Md.

*Distribution of Profits in the Modern Corporation.* By George F. Bardes. Washington: The Catholic University of America Press, 1951. Pp. ix+179. \$2.00.

One of the late Monsignor John A. Ryan's great virtues as a moral theologian was his pre-occupation with the empirical facts of economics and politics. His moral judgments were never made unless he fully understood the economic, social, and political facts involved. Father Bardes' doctoral dissertation is written in this tradition. As an economic, legal, and theological examination of the distribution of profits in the modern corporation, it will be helpful to the economist and the theologian. Special attention is given to the moral aspects of the wage contract, to the rights of the stockholder, and to the rights of the worker to bargain for a change in his pure wage-earning status to one of modified partnership. For those interested in the development of *cogestion* in France and *mitbestimmung* in Germany, Father Bardes' thesis provides an excellent analysis of some of the issues involved.

However, the book unwittingly demonstrates the inadequacy of economic analysis alone for a full understanding of industrial society. Take for example the statement (p. 74) that "The reason for labor's continued submission to this (wage) contract is obvious — to receive its money at regular and brief periods to avoid the risk of loss." But the sociologist would raise some other questions: What would be the attitude of workers who had spent some time in a Catholic labor school? Has anyone ever presented a partnership contract as a really favorable alternative to a group of employees? How do you explain the fact that hundreds of union workers applied for jobs when it was announced that a Chicago sheet metal firm was setting up a stock ownership plan among its employees?

ED MARCINIAK

Catholic Labor Alliance, Chicago 10, Ill.

*Goals and Strategy in Collective Bargaining.* By Frederick H. Harbison and John R. Coleman. New York: Harper and Bros., 1951. Pp. ix+172. \$2.50.

For clarifying our concepts of collective bargaining relationships and their significance, this latest publication of Chicago

University's Industrial Relations Center is certainly valuable. The authors do not answer some important questions, in fact they state quite clearly that they cannot. But they pose an important question which should be asked more widely: how can we judge whether union-management relations are "constructive" or "destructive?" What criteria should we use in judging?

In order to discuss the problem effectively, the authors first investigated 100 plants, then described in their book three ideal types under which all bargaining relationships can be said to fall: armed truce, working harmony, and union-management cooperation. Their description and (unnamed) examples of each type give us an understanding of both sides' attitudes and tactics in their respective approaches to the problems of security, economic gain, grievances, and communication. One chapter probes the causative factors behind the existence of one type or other in any given plant. Finally Harbison and Coleman ask their main question.

They reject mere industrial peace as a true criterion, and propose as an adequate test the conformity between a collective bargaining relationship and these three social goals: enhancement of individual dignity, strengthening of democratic institutions and general economic progress. Accordingly, any of the three types can be "constructive."

The authors show consistent good sense and humility in their judgments, as also an evident competence. Their work will surely repay careful reading.

JOSEPH B. SCHUYLER, S.J.

Woodstock College, Woodstock, Md.

*The Act of Social Justice.* By William J. Ferree, S.M., Dayton, O.: Marianist Publications, 1951. Pp. 234. \$2.00.

In this reprint of his doctoral dissertation, Father Ferree first of all gives us the historical background, starting with the term "legal justice" as used by Aristotle and by St. Thomas Aquinas. For Aristotle, legal justice simply meant the whole of the virtue considered in its relation to the law, while St. Thomas developed a completely new concept, viz., that of determined virtue having a species of its own because it has its own special object, the common good. Consequently, the author warns us to be careful not to apply Aristotle's remarks about legal justice to the teachings of St. Thomas.

In the second chapter, which is the heart of the book, the question is: which, if any, act is the particular act of social justice? Here the author is at his best in his analysis of the commanded and elicited acts of a virtue and thus clearly shows that each virtue must have its specific elicited act; in the case of social justice this must be "the organization of operations and things." In the third chapter the author considers the modern term "social justice" tracing its history from Taparelli to Pius

X, XI and XII but especially dwelling upon the many passages concerning social justice contained in the encyclicals *Quadragesimo Anno* and *Divini Redemptoris*. The author then clearly shows that the modern term "social justice" means the same virtue as that known in the Middle Ages and until later times as Legal Justice. In the next chapter, after trying to explain why St. Thomas overlooked the role of the institution in social justice the author brings out through simple but apt examples the place and importance of the institution in social justice, because it is only by means of the proper kind of institutions and proper order within these institutions themselves that the common good can ever be obtained. In a final chapter concerning the four causes of the act of social justice, the foundation is laid for the application of the important doctrine of social institutions to other related matters.

In this second printing, two appendices are added: one on three Catholics who have stressed Pius XI's theory of social justice: Cardinal Mooney, and Fathers Parsons and McGowan. The second appendix is on the application of this theory of social justice to pastoral theology in which many interesting insights are given both to modern problems and to the application of theological doctrine to these problems.

Father Ferree has made a real contribution both to Philosophy and to Theology in his study. Now we know the principles underlying the reorganization of society through the Industry Council Plan. However, the style of the book, though generally clear, is technical; and the bibliography might be brought up to date. But the basic ideas are so important that the promised popular treatment should be published very soon, so that these same ideas may become more and more widespread.

JOHN P. WALSH, O.M.I.

*De Mazenod Scholasticate, San Antonio 12, Texas*

*Union Solidarity: The Internal Cohesion of a Labor Union.*

By Arnold R. Rose. Minneapolis: The University of Minnesota Press. Pp. xx+209. \$3.00.

Members of a labor union (Teamsters' Local 688 in St. Louis) were interviewed to determine their attitudes toward their organization, and thus to understand the degrees of solidarity between members and union. After pre-test and criticism the author sent instructed interviewers to submit questionnaires to every ninth member (chosen alphabetically) of the union personnel employed in shops already unionized for at least seven years. Thus about 400 members were interviewed, from shops which employed about half of the local's total membership.

The author admits, even points out the weaknesses in his method and the limitations of his study's value. However he has made a practical contribution to our attempts to understand union vitality and the union member's mentality. The member's participation in union activities, his attitude toward union

policies and programs, both internal and pertaining to the civic community, the bearing of such characteristics as age, sex, education, and religion on his unionism — the questionnaire aims at all these. Each chapter is summarized handily, a chapter is given to practical and theoretical conclusions drawn from the study, and the text of the questionnaire is appended. An interesting omission is that no mention is made, by either author or subjects, of personal fulfillment as one of the purposes and goals of union membership.

Further studies of unions from within — and we need them — will draw profitably from Professor Rose's work.

JOSEPH B. SCHUYLER, S.J.

Woodstock College, Woodstock, Md.

*Brown Men and Red Sand: Journeyings in Wild Australia.*

By Charles P. Mountford. New York: Frederick A. Praeger, 1951. Pp. xv+184. \$4.50.

How would you like to wake up some morning and find yourself in the midst of a group of naked stone-age aborigines in the heart of the burning desert of Australia? That was the experience of an Australian anthropologist, Charles Mountford, who describes a journey accompanied by members of the Pitjendadjara tribe to the Musgrave Ranges and western Central Australia. As a kind of participant-observer he induced a number of them to travel with him so as to be able to record on the spot their myths and legends concerning the various natural phenomena of their traditional habitat.

Most of their tales relate the great deeds of the "Dreaming Times" when their "mighty progenitors made the world." These semi-human beings, who acted like humans, carried out their daily tasks and thus gave rise to the natural features he encounters today.

These aborigines are friendly, courteous, cooperative, and extremely primitive. The most notable feature of their daily life is the sacred character of all they do. Awe-inspiring rituals and ceremonies mark most of the events of their lives. From the descriptions Mountford gives of this one Australian tribe we can well understand why students of the Australian aborigines — Durkheim, Radcliffe-Brown, L. W. Warner, Levy-Bruhl, and others — have all stressed the deeply symbolic character of Australian culture.

Sixty beautiful photographs illustrate this fine piece of original research.

SYLVESTER A. SIEBER, S.V.D.

Loyola University, Chicago 11, Ill.

*The Art of Administration.* By Ordway Tead. New York: McGraw-Hill Book Co., Inc., 1951. Pp. xvii+223. \$3.75.

From his long experience and reflection on administration, Ordway Tead has distilled the essences and has more than ful-



filled his twofold purpose: "to improve understanding of what administration is and how it can become more effective" in American life. Business, hospital, government, and university administration are all alluded to but many of the illustrations, particularly in the latter part of the book, are from the field of industrial management.

As presented, the principles of administration are soundly based, being supported by the best findings in the fields of industrial psychology, social psychology, group dynamics, and industrial sociology.

Of interest to those concerned with the development of industrial democracy is the opinion of Tead that, for the next half-century the challenge of creative administration lies in "the freely given releasing of individual and group creative interest in heightened productivity, and the sustaining of that interest voluntarily through the desire and self-discipline of individuals and groups" (p. 164).

In all but specific terms, the Industry Council Plan is discussed at length in the requirements for a labor-management productivity program (pp. 169-177) as well as the "structuring of coordination" (pp. 187-194). Some of the principles on which the Plan is based will be readily recognized, e.g., "the public interest is paramount" (p. 199), representatives of functional groups must be parties to the decision-reaching process (p. 183), and democracy must use "methods which require the member citizens to initiate, organize and maintain on their own continuing responsibility those good purposes, procedures, and methods which they truly seek" (p. 80).

Good administration must strive to attain the desired aim, "integral as it is to the life and future of a democracy. It will also no doubt invoke in the lives of many the claims and commitments of an essentially religious outlook. For nothing less than the cultivation of whole men in what our kind of society is dedicated to" (pp. 207-208). To all of which we say, "Amen."

GERALD J. SCHNEPP, S.M.

*Saint Louis University, Saint Louis 3, Mo.*

*Elements of Social Organization.* By Raymond Firth, F.B.A.  
New York: Philosophical Library, 1951. Pp. vii+257. \$5.75.

After a preliminary discussion of social anthropology and a tedious re-defining of the social science fields, the author finally comes to grips with his topic (p. 35) when he distinguishes social organization from social structure and discusses elements of social organization such as time factors, representation, and responsibility.

Sociologists will find other meat to their liking in the chapters entitled "Structure and Organization in a Small Community," "Social Change in Peasant Communities," and "Social Framework of Economic Organization." The social analyses therein are of the first order, and so are the illustrations of

social change and organization in the England of World War II, in Africa, and in Oceania. A rich source of these illustrations was the author's field work among the Polynesians of Tikopia. No less interesting are the reports of mass movements among the native peoples of Africa, the Solomons, and New Zealand since 1945. Here the University of London anthropology professor is at his best.

However, the last three chapters on social organization as related to primitive art, morals, and "Religion in Social Reality" (pp. 215-250) are less rewarding. They are sown with such olympian pronouncements as: "Even in the narratives of the Old Testament some of the actions of the Almighty and incidents approved by Him savor of sharp practice or of moral shortsightedness, by modern standards" (p. 208).

Even in these chapters, nevertheless, with wary perception in sifting what is pertinent to the topic from what is reminiscent of Ward and Spencer in their brightest encyclopedic moments, the sociologist as well as the anthropologist can find grist for his teaching mill.

SISTER PROVIDENTIA, F.C.S.P.

*The Catholic University of America, Washington 17, D.C.*

*Demographic Yearbook, 1949-50.* United Nations Publication, distributed by Columbia University Press, 1951. Pp. 558. \$6.00.

This is the second issue of the United Nations Demographic Yearbook. Marriage and fertility are the subjects of emphasis in this volume. The other demographically significant topics and subjects presented are: births, deaths, and natural increase; age structure of the population; area and total population; age and sex composition; marital status; women by number of children; ratios of children to women; labor force; gross and net reproduction rates; birth rates; death rates; international migration. This information is given in both English and French.

The data were secured largely from questionnaires submitted by the Statistical Office of the United Nations to the governments or administrations of all the political units or "countries" of the world. Because of this method in securing information the compilers fully realize that reliable population estimates still do not exist, that a number of estimates, especially those dealing with current birth and death rates, are no more than rough approximations, and that they cannot secure a uniform time reference for their data.

In spite of these realized deficiencies the *Yearbook* presents a current, up-to-date, and reasonably fair estimate of the characteristics of world population and should prove useful to all who are interested in the ever-increasing problems of population. The three explanatory chapters, covering only thirty pages, are written simply and clearly. There is a useful index, by country, of 442 pages of tables.

This book should be in every college and university library.

CLEMENT S. MIHANOVICH

*Saint Louis University, Saint Louis 3, Mo.*

*The Communist Problem in America.* Edited by Edward E. Palmer. New York: Thos. Y. Crowell, 1951. Pp. 496. \$2.50.

Appalled at the lack of knowledge of the Communist problem in the United States even amongst college students and otherwise well-informed citizens, the editor of this book has compiled a generally satisfactory manual of readings. Part I introduces important excerpts from official Communist sources. The remaining three parts aim to present the pros and cons of various aspects of Communist activities in this country.

Exception must be taken to two sections. That on Senator McCarthy deals only with the unfavorable aspects of his methods, without giving adequate consideration to the truths underlying his accusations. Correctives for the biased content of this section may be found in *The New Leader* and *The Freeman* for May 21, 1951. The choice of the report of the American Civil Liberties Union as a synopsis of the "facts" on the Robeson riots at Peekskill, N. Y., was most unfortunate. Every reader who hopes to obtain a clear understanding of these incidents will look up the *Commentary* for November 1950.

Barring these two defects, this manual will prove of great service, not only to college students, but also to high school students who aspire to being well-informed on a question of vital concern to all of us.

WILLIAM J. HARBISON

*Saint Louis, Mo.*

*Near Eastern Culture and Society.* Edited by T. Cuyler Young. Princeton: Princeton University Press, 1951. Pp. x+250. \$4.00.

The old Kipling adage "East is East and West is West, and never the twain shall meet," is proven to be quite false by the eleven contributors to this symposium. Over many millenia East-West relationships have set in motion gigantic forces of acculturation. The first great wave flowed from the cradle of civilization in the Near East westward sponsored by Sumerian, then Semito-Hamitic, and finally Indo-European inspiration. After the Alexandrian conquest under the aegis of Greece and Rome the flood was West to East. The emergence of Islam turned the tide for a thousand years. At present we are at the crest of the fourth major period with the second great invasion of the East by the West.

Amidst these dominant trends were countless undercurrents of culture interchange in art, philosophy, literature, religion, science, industry, and commerce.

"The overall picture *today* is full of deep shadows. . . . Only by standing a little farther back can we perceive . . . the

significance of the lighter strokes that relieve the general somberness of tone" (p. 12).

Although one could hardly agree with Prof. Calverley's recommendation for a "one world religion" to bring about East-West unification, this scholarly volume of the first order should prove a great help in understanding East-West problems.

SYLVESTER A. SIEBER, S.V.D.

Loyola University, Chicago 11, Ill.

*The Psychology of Adolescence: A Factual and Interpretive Study of the Conduct and Personality of Youth.* By Alexander A. Schneiders. Milwaukee: The Bruce Publishing Company, 1951. Pp. xii+550. \$4.00.

Psychology in general and child and adolescent psychology in particular need a philosophical foundation or frame of reference. How this works out is here well demonstrated. Schneiders covers a broad field and draws from all sources, avoiding the narrowmindedness or bias which is often found in Catholic textbooks. But he knows how to integrate the knowledge from science, experimentation, and observation into a total picture which is comprehensive precisely because it traces character and moral development back to religion and therefore discusses thoroughly the function of religion in human growth and especially in the development of the human being from childhood to adolescence. A non-Catholic and even a non-believer would probably prefer this Catholic treatment (by bringing out his criticism at the appropriate places) to a text that either eliminates religion or waters it down to meaninglessness.

Written in a simple style, the book can be digested by the average college junior or senior. Common sense gives it that kind of neutrality which a textbook should have, without sacrificing conviction or evading the issues. There is a rich bibliography; even so, many authors, pertinent in the field, are not listed. This is probably unavoidable. I mention only Piaget's studies, especially on the moral judgment of children, and the Glueck research on juvenile delinquency.

Some aspects of the subject are lacking in depth and certain issues deserve greater elaboration. But is it not the task of the teacher to supplement the book in the classroom? Otherwise, we could content ourselves with having our students read "the" book.

RUDOLPH E. MORRIS

Marquette University, Milwaukee 3, Wis.

*Personality Development.* By J. S. Slotkin. New York: Harper & Brothers, 1952. Pp. x+401. \$4.50.

A systematic theory of personality development which is adequate to deal with the manifold factors involved in that complex process remains to be formulated. In the present volume the author has attempted to do this out of the hypotheses and evidence from various relevant sciences. As a social anthro-

polo­gist, his major emphasis is on the social and cultural factors operative in the develop­ment of per­sonality. Since he is con­vinced that the basic per­sonality pattern is estab­lished in the first five years of life, his at­ten­tion is primar­ily fo­cused on this pe­riod. Per­sonality, as the au­thor sees it, "is the pro­duct of the re­sponses made by an in­di­vid­ual with a par­ticu­lar heredity to the spe­cific se­quence of sit­u­a­tions con­fronting him dur­ing his life his­tory from the mo­ment of con­cep­tion."

The con­tents of the book are di­vided into four parts cov­er­ing the areas of in­her­itance, so­cial­iza­tion, cul­tu­riza­tion, and in­di­vid­u­al­iza­tion, re­spec­tively. In each part the au­thor de­fines the terms he is about to use, de­scribes the traits re­sult­ing from the fac­tor with which he is deal­ing, and then tries to study the de­velop­ment of the in­di­vid­ual under the spe­cific as­pect which he is con­sid­er­ing. His propo­si­tions are il­lustrated with ex­am­ples drawn from our own and ex­otic cul­tures. How­ever, since the data now avail­able are crude, the cases cited can not be re­garded as proofs but rather as il­lustrations of the gen­er­al­iza­tions which he formu­lates.

The au­thor pre­sents this work as primar­ily ex­plo­ra­tory. Con­sid­ered in this light, his ef­fort is fairly suc­cessful in set­ting up prob­lems for fu­ture re­search. Fur­ther, he has pro­duced a very read­able book. On the other hand, his ap­proach is in­ade­quate to the ex­tent that it skirts the dif­ficult prob­lem of how the in­di­vid­ual per­son or­gan­izes his ex­pe­rience through the use of his in­tel­lect. Read­ers will find this an in­ter­est­ing study of the ef­fect of cul­ture on per­sonality.

JOHN L. THOMAS, S.J.

*Saint Louis University, St. Louis 3, Mo.*

*The Battle For Mental Health.* By James Clark Moloney, M.D.  
New York: Philosophical Library, 1952. Pp. x+105. \$3.50.

We are inclined to be suspicious of publications which are crusading for a "Cause" (with a capital C). But in the case of Dr. Moloney's book it pays off to overcome such inhibitions. The author advocates the Cornelian Corner Movement, an association set up in 1942 "to promote healthy parent-child relationships" — mainly through research and through education of parents, especially expectant ones; this end and these means are excellent.

The findings of medicine, psychology, sociology and cultural anthropology regarding mental health of mothers with all its implications on the growth of the child are interrelated in such a scientific and enlightening manner that these 98 pages can be truly recommended as an introduction to a study of the problems of interpersonal and intergroup relations. The bibliographic notes at the end of each chapter make it easy for a beginner to detect the literature to which he should turn for more detailed work in the field.

The author defines mental health "as adequacy in thinking and feeling at each stage of development." He shows how much

we in our society are deprived of spontaneity and natural self-expression. The effect of tenseness in mothers on their infant-children and also the rôle of the father in furthering or preventing a healthy state of mind in the mother are well described with the support of most convincing examples. The degree to which we have lost mental health in our society is evaluated, and not simply through statistics. Correlations are worked out between culture and mental health, much in line with the studies by Kardiner, Mead, Bateson, and others. Finally, the author gives a vivid picture, out of personal experience, of the resistance which his movement has met since it tried to develop the "permissive method" in mother-infant relations. We learn about the reactions of the nurses in maternity wards, and this really is a case study in the sociology of efficiency.

One may occasionally wonder if the author has not laid too much emphasis on certain points but the reader cannot help but be deeply impressed and stimulated by the fighting doctor.

RUDOLPH E. MORRIS

*Marquette University, Milwaukee 3, Wis.*

*The Population of Switzerland.* By Kurt B. Mayer. New York: Columbia University Press, 1952. Pp. xiv+336. \$5.00.

The description of demographic traits and trends here involves statements about their factors and effects. The population data come mainly from official documents or the commentaries of Bickel and Brüscheiler; many ingenious estimates, such as industrialization indexes, complete the information needed for a League of Nations type of trend analysis. In turn, the factor study favors the conventional emphasis on "economic" items, but the Swiss cultural diversity and economic involvement with Western Europe force attention on the unique decentralization and specialization of Swiss industry and thus on non-economic traits. When the implications of the demographic trends are sketched, again the local variants loom large and demand detailed treatment. Curiously, then, the consideration of internal migration in little Switzerland becomes somewhat central to the explanation; and perhaps the author should not be greatly blamed for explaining the mixed marriage rates by internal migration (p. 185). Only rarely are population trends thus forced in implications, for example on the "effects" of unbalanced sex ratios (p. 124) or of balanced growth for the linguistic and religious segments (p. 165); the work has the distinction of not viewing life as a population problem.

The explanations of the Swiss reporting of "cause of death" and of the new method of checking for internal migration are of special interest to demographers; similarly they will find the studies of nuptial fertility, of internal migration's impact on the labor force, and of confessional demography to be real contributions. Of more general interest are the reporting of the retirement of married women from the labor force (p. 151), of



the family allowance movement toward federalization, of the low-cost housing scheme for large families, of the wage compensation plan (p. 99, later gratuitously called a "major" fertility factor) and of the Swiss Landflucht and Bergflucht.

Regretfully we turn to faults. Perhaps the relatively high Catholic mortality rates are associated with what someone called "dirt, poverty, and neglect, and a generally lower level of education" (p. 72), but the text clearly indicates that immigration (p. 179), labor status (pp. 157-9), and other factors are involved; similarly, the age differences between religious groups seem to be more than merely the "birth rate differential" (p. 139, with 1930 data!). Though acknowledgements are generously made, a bibliographical essay seems needed to complete the survey. A few apparently typographical errors and labored passages have crept in, as though to remind us that the book is much better than its mistakes.

B. G. MULVANEY, C.S.V.

*The Catholic University of America, Washington 17, D.C.*

*Growing in the Older Years.* Edited by Wilma Donohue and Clark Tibbitts. Ann Arbor: University of Michigan Press, 1951. Pp. 204. \$2.50.

This is the third of a trilogy of volumes on old age published by the University of Michigan Press. The first two, *Living Through the Older Years* and *Planning the Older Years*, were well received and they as well as the present volume are a compilation of lectures on old age given at the University. As with any volume of this nature, it lacks a certain unity. But it serves well to keep before us the magnitude of the problem of old age and its complexities. This series of lectures was given during the summer of 1950 and emphasizes the health and education of the aged. There are discussions on the national aspect of the aging population, mental health of the aged, community health services for older people, educational programs for the aged. Each of the lectures was given by an expert from the field of gerontology.

Perusing volumes of this kind makes it somewhat frightening to reach old age, but it is well to remember that many persons arrive at old age securely and alert, and with a thousand interests they can now enjoy. They are the mothers and fathers who worked and sacrificed during the prime of life and are now reaping the happiness of successful life in their sons and daughters, in grandchildren and great-grandchildren. They are persons who can review the record of their lives without fear and now await the return to their Creator.

A. H. SCHELLER, S.J.

*Saint Louis University, Saint Louis, Mo.*

## SHORT NOTICES

*Social Problems and Social Policy.* By James M. Reinhardt, Paul Meadows, and John M. Gillette. New York: American Book Company, 1952. Pp. ix+590. \$4.50.

Social problems are presented in the matrix of social conditions with emphasis on *social policy* as a basic telic factor. Social Problems — defined as the “general features of troublesome situations” coming to public attention — are largely social in origin, results, and control. Their description and analysis form the ultimate goal of all societal study. They are concrete, as social “disadjustment” between people in some particular situation. Interrelated causal factors may lie in the individual, external nature, or the social environment. In their analysis the social scientist is close to “practical sociology.”

The authors' concept of “social problems” is comprehensive as to source, extent, and general measures for solution through public policy, in the United States; ideologically, therefore, as in a Democracy. The telic principles of Democracy are: “The right of the masses to participate in the essential satisfaction of life which have been wrought out by past ages; and their right to control the societal agencies by which these satisfactions are made available” (p. 33). The basic solution of social problems here considered is through social policy reflected in a readjustment of our Democratic state to the age, a “peoplizing” of government, in which it would be in close touch with public opinion, free from the obfuscating influence of special interest (p. 55).

Those who use the book to understand social problems which become concrete when “a particular situation” is met “face-to-face,” will find immediate factors underemphasized in comparison with the treatment in other texts. This defect for some will be an advantage for others — those most concerned with social problems viewed as the core of social study.

The style is clear and graphic. Source material is pertinent, recent, and well chosen. The qualities which made *Problems of a Changing Social Order* significant, are present in *Social Problems and Social Policy*.

GLADYS SELLEW

*Readings in Sociology.* Edited by Alfred M. Lee. New York: Barnes and Noble, Inc., 1951. Pp. viii+439. \$1.75.

Fifty-six social scientists — almost all sociologists — have written the fifty selections collected by Lee. These primary sources are grouped under the headings of: the scientific study of human relations; socialization of the individual; human ecology; race; intergroup relations; social class; collective behavior; institutions; and sociology in social policy.

In part I William Graham Sumner outlines the science of sociology and Herbert Spencer analyzes class bias in the study of sociology. Park and Burgess classify social problems while Waller, Ogburn, Chapin and Merton discuss scientific method in its relationship to the development of social theory. The following sections include current problems, concepts, and research techniques relating to the major areas in sociology as presented by

representative social scientists such as Cooley, W. I. Thomas, Tönnies, Parsons, Warner, Lundberg, and Sorokin.

This will serve as an excellent supplementary text to Lee's *New Outline of the Principles of Sociology*, to any introductory text, or as a survey of primary sources in a social theory course. Sumner's selection of evolution as the basic philosophy in sociology, Mead's theory of the mind as the individual importation of the social process, Von Wiese's theory of institutionalization, and the many contrasting interpretations of fundamental values in social science will furnish challenging reading to sociology students and teachers. Lee is to be commended for extracting such a wide range of representative primary sources in an inexpensive text as part of the College Outline Series.

SISTER MARY EDWARD HEALY, C.S.J.

*Papal Pronouncements on the Political Order.* Compiled and edited by Francis J. Powers, C.S.V. Westminster, Md.: The Newman Press, 1952. Pp. xii+245. \$3.50.

Father Powers, assistant professor of politics at Catholic University, has edited and compiled selected excerpts from the documents, messages, and allocutions of the Supreme Pontiffs from Leo XIII in 1878 to Pius XII in 1951 for the purposes of showing the place of God in the arena of politics, encouraging Catholic appreciation of the Papal teachings on the subject, and alleviating fears that the Vatican may be preparing to assume temporal powers.

The topics covered are: the duties of a citizen; origin, nature, purpose, and function of the State; Church and the State; law and liberty; and the international order. Each section is prefaced by a brief introduction, with divisions and sub-divisions of the subject matter. The table of documents, selected bibliography of collections of source material in English and references for supplementary readings, and a detailed index will prove valuable for the teacher and the graduate student.

This excellent book will prove useful in Civil Encyclicals courses (if the students are acquainted with general Catholic social philosophy), to writers of the socio-political scene, and to advanced study groups. Students of political sociology and political science will find much to ponder in this discussion of the fundamentals of the political order.

This reviewer hopes that in a future edition Father Powers will enlarge his editorial comments and use the format of Father Cronin's *Catholic Social Principles*.

CHESTER A. JURCAK

*The Rural Community.* By J. R. Kidwell. San Antonio: The Naylor Company, 1951. Pp. xiii+181. \$2.75.

This is a collection of exhortations favoring rural living and the rural community. The short essays are grouped under ten headings: education, church life, conservation, home environment, and so on. The book is the work of a Methodist minister who has spent 40 years as a preacher in rural Texas. It is well-intentioned, but it is clearly not meant to be a critical evaluation of the subject; it is written, in the author's own description, "in common, shirt-sleeve English."

*The Health of Slaves on Southern Plantations.* By William Dosite Postell. Baton Rouge: Louisiana State University, 1951. Pp. 231. \$3.00.

"Honey, I don' do nuttin'; I jes' lights my pipe en waits." Such was black mammy midwifery of the better sort on a pre-war southern plantation. This planographic study concludes that "the health of slaves was comparable to the public health of that era. The medical care and treatment rendered the slaves was in accordance with the accepted practices of that day, and the failures were the failures of the times."

The author frequently seems to generalize too favorably about conditions for which his documentation is necessarily inadequate, but he manages to give one an impressionistic picture of the probable general health conditions on larger and better managed plantations. If completely objective treatment of the pre-war period is impossible, a loyal southern scholar's concept is likely to be at least the most gracious. This study will further that sectional understanding that is today making America more truly *e pluribus unum*.

J. E. COOGAN, S.J.

## PERIODICAL REVIEWS

GORDON C. ZAHN, *Editor*  
THE CATHOLIC UNIVERSITY OF AMERICA  
WASHINGTON 17, D. C.

Leo William Simmons, "Social Participation of the Aged in Different Cultures," *The Annals of the American Academy of Political and Social Sciences*, January 1952, pp. 43-51.

The title of the January issue of *The Annals* is "Social Contribution by the Aging." The editors have a three-fold purpose: (1) to present an inventory of aging people; (2) to assess their potentialities for further integration into community life; and (3) to examine the conditions essential to maintaining such integration.

"Social Participation of the Aged in Different Cultures" by Dr. Leo Simmons is about as representative of the general thought of this volume as any of the almost two-score articles presented.

Going back into primitive forms of association, it is true that fewer old people are to be found. Modern medical science has greatly increased life expectancy. At the same time our culture has not met the problems associated with this phenomenon. Indeed, our value orientation has in large measure only aggravated the problems of geriatrics which, after all, are as basically sociological as they are medical. However, in primitive societies the few who do reach old age are usually well cared for. Modern civilization has reversed the process and the problems. The aged are made to feel useless and unwanted. The modern urban cliff-dwellers have acquired mores and attitudes that are not normally found even in the jungle. Dr. Simmons sums this up well:

... the opportunities to grow old and to participate effectively in group life stem very largely from social rather than innate factors and from acquiring individual skill and initiative instead of, or in addition to, biological endowments.

In primitive societies the specialized skills of the aged enhance group solidarity. This modern age of specialization has robbed the aged of a primary function. Only the most gifted of our elders can compete with the trained aptitudes of youth.

Our atomistic civilization has defunctionalized the role of the aged. The basic need is that the aged must be helped to discover for themselves effective positions and roles in the societies of which they form a part. Simmons might have added, as we Catholics would certainly add, that an even more basic need is a return to the wholesome virtues respecting our elders which is so common among primitive folk and which has gradually been displaced in modern civilization by all of the pseudo-individualistic interests of a status-conscious social milieu ignorant of, forgetful of, the final destiny of man. Our humanitarians must become as concerned over the problems of the upper levels of the population pyramid as they now are over the younger age groups.

Gerontology is a science which is becoming increasingly important and to which sociologists should make major contributions. With a little effort, perhaps we could persuade contemporary society to at least measure up to the Hopi or Arawok in meeting the needs of and finding a suitable place for aged parents and relatives.

RICHARD C. LEONARD

*Mount Saint Mary's College, Emmitsburg, Maryland*

G. D. Wiebe, "Merchandising Commodities and Citizenship on Television," *Public Opinion Quarterly*, v. 15, no. 4 (Winter 1951-52), pp. 679-92.

In this later version of a paper delivered before the American Psychological Association in September, 1951, Dr. Wiebe states that the investing of hundreds of millions of dollars in radio and television advertising is proof that these two advertising media are effective. For the social scientists, the question remains: "Why can't you sell brotherhood and rational thinking like you sell soap?" Or can the behavior and habit patterns in such areas as citizenship responsibility and community participation be effectively molded by the use of these media?

After assuming that the social scientist is interested in the achievement of specified behavior, the author answers that, given certain conditions equivalent to those existing in the merchandizing of commodities, radio and television may be able to help achieve social and cultural objectives. In selling commodities, radio and television have the function of motivating the potential customer to take the final steps that separate him from the social mechanism — the retail outlet — where he can complete his behavioral intention with the least expenditure of energy. Advertising moves people into interaction with the social mechanism whose function it is to facilitate the desired behavior. Social scientists seem to overlook the importance of this social mechanism in bringing about behavioral changes.

The article posits five factors involved in the success of a mass persuasion effort: the forceful motivation of the audience (and this motivation must combine with individual pre-disposition toward the goal); the clear directions as to where and how to reach the social mechanism; an implementing social mechanism; an adequate and compatible mechanism inclined to facilitate the desired behavior; and a physically and psychologically accessible social mechanism.

The author demonstrates the importance of these factors by using as case studies the Kate Smith bond-selling campaign, a Civil Defense program, a documentary program on juvenile delinquency, and the televised New York hearings of the Kefauver Committee. Only the first was highly successful and this can be explained in terms of the five factors. The Civil Defense program was less adequate in that the social mechanism was unable to take care of the response created. The third study pointed up the absence of any mechanism at all; the audience was called upon to create the mechanism — in this case, a neighborhood council to combat juvenile delinquency. Finally, the Kefauver hearings failed in that the audience was not directed to a specific social mechanism, even though the motivation was forceful. Also, the fourth factor, the compatibility and adequacy of the mechanism, was absent.



The conclusion holds that the sponsor of social objectives can expect results comparable with those of a commercial sponsor only to the extent that he recognizes and meets the demands of these crucial factors.

HUGH BROOKS

*Catholic University of America, Washington 17, D. C.*

Ed Willock, "The Expand-Parenthood Association," *Integrity*, v. 6, no. 7 (April 1952), pp. 30-40.

This entire issue of *Integrity* deals with "Overpopulation" and, as is customary with this magazine, the articles are not presented in a tone of scientific objectivity but, rather, in a context of overtly applied moral principles touched by what the editors call the "indignation of love." So much the better, one might say. At any rate, even in what might seem so dull a topic as population problems and policies, the lively spirit of *Integrity* shows to fine advantage.

E. Axter, S.J., of the Catholic University in Tokyo, contributes an article entitled "The Population Problem in Japan," in the course of which he throws down the challenge to the Catholic sociologists that they "at least should investigate the 'right' of land-rich nations to keep hungry people out of the undeveloped lands in their own interior" and, generally, turn more of their attention to the *international* social problems. Following this, "One Little, Two Little, A Billion Little Indians" by Geraldine Carrigan focuses attention upon the "overpopulation" of India, again taking issue with the neo-Malthusians in what has long been one of their favorite examples.

Ed Willock's article has been chosen for special note because (1) it is a joy to find him back among the contributors, (2) as a father of eight he has almost a vested interest in population statistics, and (3) most important — and in a serious vein this time — his article is an admirable evaluation of the American situation. As the title would indicate, Mr. Willock finds himself annoyed by a value system which places the halo of respectability upon the limited family and the onus of immoderate self-gratification upon the large family. Mr. Willock sets out

. . . first, to defame the character of self-appointed birth supervisors who have the insufferable gall to tell parents how many children they should raise; second, to show that it is wise as well as Christian for people in a similar position to myself to have a goodly supply of offspring; and, third, to show that bearing large families places certain responsibilities on the community as well as the parents, responsibilities which at present we refuse to accept.

These three objectives are well met, whether by witty but extremely relevant observations on the prevailing values (e.g., "The ultimate in voluptuousness is not to have eight mistresses, or eight cars, but eight babies. The former excesses fit into the framework of the American way. The latter preoccupation is strictly out of order.") or by finely-reasoned programs of Catholic action involving such things as cooperative buying, exchange-lending of necessary children's paraphernalia, parish credit unions, maternity guilds, and the many helpful acts Willock terms "organized neighborliness."

When students' interest seems to lag or wander in the course of discussions of population problems and the family, April's *Integrity* should serve to bring these problems into a more direct and immediate focus; and the lively manner of presentation found there may enhance its effect far beyond that of some more scholarly review of this very important subject.

Ernest Kilzer, O.S.B., "The Social Theory of St. Thomas Aquinas," *American Benedictine Review*, v. 2, no. 4 (Winter 1951), pp. 357-71.

It is seldom that one finds so clear and succinct a summary as this of the points in the philosophical system of St. Thomas which are relevant to the body of essentially social theory. Father Kilzer's article deserves a far more detailed review than can be offered here, but our limitations lie in the fact that he has already reduced the material contained therein to its briefest possible presentation. To attempt a further condensation would lead to the distortion or the obscuring of the vital content itself.

After an introductory resume of the place held by the Aristotelian-Thomistic philosophy in the total pattern of Catholic thought, the author gives individual treatment to each of the following topics: the theory of man's social nature and social organization; the theory of natural societies of family and state; the theory of law; natural rights; slavery; property; economic theories; church and state; and a short, concluding evaluation of the influence of the social theory of St. Thomas. Many of these topics are covered in a one-paragraph treatment. The article represents a compilation of references incorporated in the *Commentary on the Ethics* and the *Commentary on the Politics* of Aristotle; the *Summa Theologica*, the *Summa Contra Gentiles*, the *De Regimine Principum*; and *Quaestiones Quodlibetales*. The specific citations are incorporated in the text of the article, a distinct help to the reader who would expand the treatment of any of these topics.

The value of this article should be self evident. All too often, in attempting to fit Catholic social teachings into studies in the social sciences, the tendency is to force these sciences into a Thomistic mould, with the sad result that both the specific course material and the social doctrine is subject to distortion. It might be preferable to avail oneself of a summary like this Kilzer article as the basis for an introductory lecture or two outlining the Thomistic social theory before proceeding to a fuller, and more independent, development of the course material itself.

One more important acknowledgment must be made. Much of the value in this article lies in the frank recognition that certain of the items included in the theory presented by St. Thomas were necessarily limited or colored by the fact that, as a citizen of his age, it was not always possible for him to free himself from the valuations contemporary with his age. This concession to the "sociology of knowledge" in no way detracts from the essential principles involved in the Thomistic social theory; rather, Fr. Kilzer's interpretation frees these principles from the limiting effect of the specific applications which, however well they may have suited the thirteenth century, have little or no value for the very different world of the twentieth.

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